

The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 39

APRIL 1926

NUMBER 9

Home Mission Study

**Text: THE UNITED PRESBYTERIAN CHURCH AND ITS
WORK IN AMERICA**

By Rev. W. E. McCulloch, D. D.

CHAPTER IV CONTINUING THE STORY OF PROGRESS

By Mrs. Haidee Ewing Rankin

CHAPTER III of our text told of the Beginning and Development of Our Home Mission Work. Our study this month continues the story of the progress of our work as a denomination.

THE BUILDING OF CHURCHES

One of the most important and one of the most unsung agencies working in the interests of our Home Mission work is the Board of Church Erection. "No part of our Missionary enterprise is more vitally important." For years the direction of this work was under the supervision of Dr. A. G. Wallace—

"None knew him but to love him
None named him but to praise."

The influence and love and devotion of Dr. Wallace to this work are felt throughout the church today. The work done under the Board of Church Extension is now the Department of Church Erection under the Board of Home Missions. The

present Secretary, Dr. J. C. Kistler, says of his work, "Among the congregations aided are some of the very strongest in the denomination, and it is well within the bounds of truth to say that many of these congregations could not have been organized and their work carried on, had it not been for the aid received from this Board."

"Our text tells of "A Typical Beginning of a church." Is it permissible to supplement this with a bit of personal experience? Our first services in Tulsa were held in a store room formerly occupied by potatoes, the truth of which was verified by odor as well as by sight. Here seventeen charter members began our work in that city. As soon as possible the Board supplied us with a tent which was placed on the church lots and from which for nine months, progress on the real church building would be noted. At last the beauti-

ful little brick church was completed and named "Mekka Hute" an Indian (Creek) name for "The House of the King." "Let the children of Zion be joyful in their King" was adopted as our church song. In eighteen months the Sabbath School had increased from seventeen to one hundred and ninety-two. Later, business encroached on that location and again the Board came to the help of the faithful, and the present beautiful, well equipped building is in a location better suited to present conditions and the Sabbath School has increased to four hundred and sixty.

Since its beginning the Board has given aid to the amount of \$3,151,056 to about two thirds of our congregations scattered from the Atlantic to the Pacific and from the Dakotas to the Gulf. Many promising openings have to be abandoned because of the shortage of funds. Do we realize how inseparably this work is connected with the prosperity of the church at the Home Base? "Our Church abroad can not grow as it ought to grow unless the Church at home is growing. In a very large measure, Home Missions are the productive factors in the varied activities of our denomination. The Home church is the great evangelizing agency in the home land. It furnishes that splendid band of consecrated workers who labor in the Master's vineyard across the sea. It furnishes thousands and hundreds of thousands of dollars to carry the Gospel into the dark places of the earth. It furnishes a great volume of prevailing prayer which ascends to God and commands His blessing upon the work our Church is doing at

home and abroad." It is necessary for every congregation to have a "home" if it expects to live and to prosecute the Master's work. The Board of Church Erection cannot begin to meet the applications presented to it because of lack of funds. It is a tragic position both for the Board and the church.

HOME MISSIONS AND EDUCATION

Daniel Webster said that our ancestors sought to incorporate religion with "the elements of their society, and to diffuse its influence through their institutions, civil, political, social and educational." For instance, Yale was founded "by religious people for religious ends and over its portals and on its seal are the Latin words "For Christ and the Church."

Today our educational system lacks "the one thing needful." Sir Robert Peel said, "Secular education is only half an education, with the most important half left out." In upholding the distinctly American principle "the separation of church and state" the American people have permitted "the agnostic, the materialist, the rationalist to persuade them that this doctrine includes the divorce of the state and religion." Mr. Bird S. Coler says, "Nothing but positive religious instruction can protect the country; schools are being conducted on a basis fundamentally wrong, and they are responsible for the spread of socialism." "Here then is our national peril—that the supremely important task of our generation will fall between the church and state and be ignored by both. The CHURCH may say: 'Education is no longer in our

hands:' the STATE may say 'On all religious matters we are silent,' thus millions grow up—are actually growing up in America today—without any genuinely religious training." Surely in the light of these conditions no one can question the need of Christian colleges! "The Christian college stands today as a witness to the faith of the church that education is incomplete without religion. President Hadley of Yale said, "I do not believe you are going to make the right kind of citizens by a godless education and then adding in religion afterwards. The idea is wrong. Education and religion must go hand in hand."

OUR COLLEGES AND SEMINARIES

Concerning denominational schools, Dr. Clarke, in "Leavening the Nation" says, "By Home missionaries they were conceived. Home missionaries consecrated them with prayers. Home missionaries divided with them their scanty salaries. Home missionaries have been their presidents, professors, trustees, and home missionary churches have supplied them with money and students." And Dr. McCulloch says, "It is well within the bounds of truth to say that Westminster, Monmouth, Muskingum, Tarkio and Sterling Colleges are the fruits of United Presbyterian Home Missions, founded and maintained by home missionary devotion."

We love our colleges and rightly so; we are proud of our colleges and justly so. Why? "By their fruits ye shall know them."

At the union which formed the United Presbyterian Church we fell heir to Westminster College which

had been established six years before by the Associate Church (Seceder). Then it had a \$10,000 plant but no endowment. Today it has an endowment of \$630,000 and an attendance of collegiate students of 370. It is seeking to enlarge its endowment and to add to its equipment. The president, Rev. W. Charles Wallace, D. D. says the aim of Westminster is "to furnish a real academic education in an atmosphere of genuine religion."

The Associate Reformed Church founded Monmouth College just two years before the union. Its equipment consisted of one brick building; today eleven buildings grace the twenty acre campus, the plant being valued at \$750,000 and her endowment is over \$1,000,000. Monmouth has graduated 2,009 students and in 1924 registered 430 collegiate students and 240 in the Conservatory of Music. The president, Rev. T. H. McMichael, D. D., says "Monmouth throughout her history has recognized that she is the servant of the church which has established her. In all her development, therefore, she has kept before her continually the Christian ideals which were present with her founders at the time of her establishment."

Muskingum was founded as an independent institution in 1837 and came under the control of our church in 1888. Her endowment at that time was \$30,000 while today it is \$382,424. Then the campus consisted of a little more than one acre with one building; today the campus covers 102 acres and its plant is valued at \$937,444. Then there were 35 students enrolled; last year there was a total enrollment in all depart-

ments including the summer school of over 2,100 different students. Muskingum has always contributed and is today contributing a strong force of workers to the church at home and abroad. The president, Rev. J. Knox Montgomery, D. D. says, "Our educational system is distinctly spiritual. Muskingum College is being fostered primarily with this end in view, that Christian character may be developed and trained for effective Christian service. With reference to the realization of this ideal, we are content with nothing less than the best."

Tarkio college was founded in 1883 and four years later had an endowment of \$30,000. The endowment in 1924 was \$489,572 and is yet behind her present needs \$200,000. Tarkio has recently added twenty-nine acres to her campus and completed a fine gymnasium. She supplies her share of ministers, missionaries, teachers and workers in all fields of Christian endeavor. As other colleges she expresses her need of a larger endowment and equipment in order to meet successfully the demands that are made today of Christian colleges.

Sterling College, our "youngest," was founded in 1887. She began with ten acres, one building and an endowment of \$25,000, with two teachers and seven students the first day. The present endowment is \$181,709 and the attendance in 1924 was 326 students plus 91 in the summer school. Because of present limitations the Board has been requested to limit the enrollment to 300 until there can be an enlarged faculty and more rooms secured. The

president, Rev. R. T. Campbell, D. D. says, "Our discouragement is the fact that our colleges are not standardized and consequently we are getting but a fraction of the young men and young women who are going to college from United Presbyterian homes. Our colleges must be alongside of other church colleges. Our encouraging feature is the consecration and desire for Christian service manifested by students who are enrolled."

"We have two excellent institutions for the training of young men for the Gospel ministry. Their standards are high, their course of study inclusive of all that is essential to preparation for preaching, and their faculties are composed of men of devotion and efficiency." (Text).

Xenia Seminary, now located in St. Louis, was founded by the Associate Presbyterian Church in 1794 and is the second oldest theological seminary in America. The first building was a two story log house, the lower story serving for a lecture room and library, while the upper story was used for a dormitory. There was but one theological professor, a man of revered memory, Rev. John Anderson, of whom it is said, "Few, if any, in modern times have lived as near heaven as this venerable man." Dr. Melvin Grove Kyle, President of Xenia quotes "Xenia has every thing but money." He interprets this by saying "they are not perfect or incapable of improvement but that they are exceptionally well equipped and qualified to prosecute the work it is theirs to do."

The Pittsburgh Seminary was established by the Associate Reformed

Presbyterian Church in 1825. The president, Rev. John McNaugher, D. D., says that during the century of its existence the total attendance has been 1,617. The pressing need of this institution is an increased endowment, a fire-proof library and an endowment for the "maintenance of a Training School for Christian workers, particularly for young women preparing for service at home and abroad. The Seminary has an up-to-date curriculum, and seeks to send its students out thoroughly equipped for the important duties of their calling. The Pittsburgh Seminary is in the field of theological education, not with scholastic intent primarily, but to have a hand in the building up of the Kingdom of God on earth through the equipment of faithful and devoted men for the Master's use."

OUR WOMEN'S WORK

Dr. McCulloch in our text at once draws attention to what seems to be a startling condition in our work—NO DEBT. He asked the President of the Women's Board, Mrs. J. D. Sands, how such things came to be. Her reply was lucid and the reason reasonable. Pledges made forty years ago have been kept: (1) that every dollar given for missions should go entire to missions, (2) there should never be a salaried member of the Women's Board; (3) no deficit should ever be reported to the General Assembly. Mrs. Sands continues, "No debt has ever been reported or a dollar borrowed, but I would not like to say that work has never been undertaken unless money was in sight, or in the bank, for that would take away the element of faith,

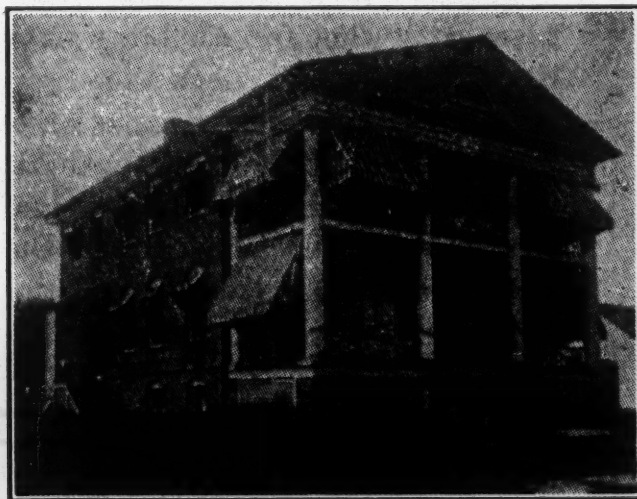
and during all these years faith and works have gone hand in hand. Always there has been careful, prayerful planning and exercise of our best judgment, based on accomplishments of the previous years and the possibilities of increased interest and zeal, as well as growth in numbers and the consecration and persistent efforts of the women all over the Church. Always the Lord has blessed us and made it possible to meet our obligation and to close the years with a small balance, at least, in the treasury." Of our leadership Dr. McCulloch says, "It has had a leadership of exceptionally high order. Much honor attaches to Mrs. Mary Clokey Porter, a woman with a character that was saintly and a mind that was active, originaive, and efficient. Others, who with Mrs. Porter have gone to be with God, gave their rich resources of mind and heart to the services of their Lord. Remarkably capable women are devoting their energies to the work to-day. We cannot refrain from paying particular tribute to one of them, Mrs. H. C. Campbell, who has served through a period of more than forty years and who, for combination of intellectual capacity, genius in organization, clarity of vision, devotion of spirit and ability to get things done, probably has no equal in any denomination in America." Our organization dates back to 1883 and our incorporation to 1886. Missionary work is carried on in the home field and in our four foreign fields by a membership of 48,521 which includes the Young Women's and Junior's Missionary Societies.

The Home Department of our work has to do with the support of City Missionaries, Alien Work and Work among the Mountaineers. The work of our City Missionaries is to prepare encouraging fields for congregational organization. Our service among aliens, is needed for Sabbath School instruction, for Christian social welfare work such as teaching the English language, sewing, domestic science, care of children and improvement of home life. We have workers at six points scattered from Brooklyn, N. Y. to Los Angeles, California. We have two stations among the Mountaineers. At Frenchburg, Kentucky we have "an organized church, a school with an enrollment of 284, a hospital, a farm under the superintendence of an expert agriculturist, a dormitory, a teachers' home, and other features of up-to-date missionary enterprises." The enrollment of 110 in our Ezel, Kentucky, Sabbath School and its recent church organization bid fair to result in a prosperous work.

Our Freedmen Department co-operates with the Department of

Negro Work of our Board of Home Missions. We have under our supervision all of the hospital work among the freedmen and also property interests at different stations. Our superintendents of hospitals give very encouraging reports. "Other workers, the domestic science and sewing teachers, the farmer and matrons all report progress. In the reports from matrons, we find one hundred per cent of the families converted to Christ, not all of these joining our own denomination, but professing Christianity in churches of their own choice." (1925 Minutes).

As to the work of our church among the *Indians*—a work committed entirely to the W. G. M. S., may we quote from the 1925 Minutes of the General Assembly? "There are nearly 350,000 Indians in the United States. There are 209 reservations, with 138 tribes, speaking 58 different languages. There are 50,000 who have never been reached by any missionary, Catholic or Protestant. Nothing but the power of God can change the heart of an Indian any more than the native of any of our mission fields. Therefore both missionaries and Indians need your earnest prayers. Our missionaries have availed themselves of the opportunity offered by the government of two hours per week, besides Sabbath, for religious instruction in the government schools. We have wronged the Indians in a way that makes it impossible for us to make it right. The best way for us to pay any part of the debt to them



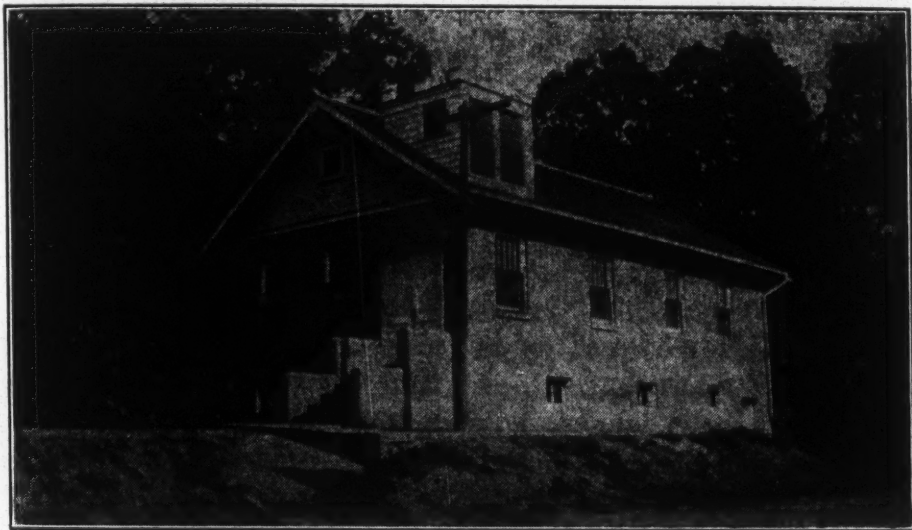
JUBILEE HOSPITAL
Courtesy Board of Home Missions

is to give them the Gospel of Jesus Christ."

Our *Parsonage Department* is one especially appreciated by the wives of home missionaries. It is much more helpful and much pleasanter to live in a real home than to "put up" in the class rooms and gallery of the church as did one of our missionary families for a long time! This department has seventy-nine outstanding loans and others ready to be made. A loan, that brought joy to the Department's heart was made re-

In the *Junior Department* are the Little Light Bearers, and Juniors, the ages ranging from birth to fifteen years. "During the first fifteen years of life, through these organizations, our boys and girls are given missionary information, taught to pray and to give in behalf of missions and are trained in the missionary spirit."

The *Department of Temperance and Reform* gives us both information and instruction. "The weapons of our warfare are spiritual in this



CHAPEL, TAMA, IOWA

Courtesy Board of Home Missions

cently to the Slovak Calvinist church, Cleveland, Ohio, our first loan to any of our so-called "aliens."

Our *Young Women's Department* cares for all organizations of girls and young women, about one half of our congregations having one or more societies. Their work is "educational, inspirational and evangelistic." This organization has a Department in the Women's Missionary Magazine, which under the editorship of Miss Ida B. Little, gives help and inspiration to all other organizations.

great fight against the liquor traffic, the white slave traffic, the narcotic drug traffic, Sabbath desecration and other forms of vice, crime and evil." "Good women who do not use the ballot help elect bad men." "Let us pray and never cease praying until the Book of books is again placed in our schools to stay. Let us put God in the Nation's life."

Our *Thank-Offering*, an expression of gratitude for "mercies manifold" is a "unique feature" of our work. The name of Mrs. Mary Clokey Por-

ter, the Secretary from the beginning until 1920 when she was called home, will always be inseparably linked with our Thank-Offering. The first offering was \$5,919.20 and that of 1924 was \$162,342.39. Over \$2,000,000 have been distributed through this department to missionary work.

In addition to these activities the women of our organization contribute to the cause of Ministerial Relief and publish the Women's Missionary Magazine, the Junior Magazine, the Prayer Cycle and other literature.

The Women's Association is engaged in a three-fold work, the Orphan's Home, Columbia Hospital,

and Aged Peoples Home, all located in Pittsburgh.

Dr. McCulloch says, "Surely a person would be sadly devoid of the finer instincts if he could survey without emotion the work of the United Presbyterian women. It is pre-eminently a labor of love. It is linked up with prayers of unquestioning faith, and deeds of unswerving devotion. It has brought the redeeming, healing, comforting Gospel of Jesus to multitudes of needy lives. It exhales a fragrance like that which filled a Bethany home one day, long ago, when Mary anointed her Lord."

Concerning Education In The Northwest

By Rev. John E. Bradford, D. D. Secretary of the Board of Education

BY "The Northwest" is understood not "The Old Northwest" as it was known a century ago, but rather the Pacific Northwest where has since developed a distinctive civilization. One characteristic of the culture of this area is the interest manifested in and support given to education, both by secular and Christian agencies.

Toward the development of this interest the United Presbyterian Church has made its contribution. The first school teacher in the southern half of Oregon was Mrs. Caroline Hamilton, probably the first woman to cross the continent from ocean to ocean. In the founding, administering and promoting of Albany College United Presbyterians have had a considerable part. As registrar and member of the Executive Council of Whitman College,

Prof. E. E. Ruby has been of great assistance in bringing that institution to a position of leadership among the Christian colleges of the Northwest. But it will be conceded that it is Doctor E. A. Bryan who, as president of Washington State College, later commissioner of Education for Idaho and now as Research Professor and Lecturer at Washington State College, has rendered the greatest and most diversified service. There are many others who, serving in different capacities, are making their contribution to the educational growth of the northwest. Were it required and could their services be commanded, a most distinguished college faculty could be organized with two-thirds of the administrative and teaching positions filled by educators from United Presbyterian homes who

are now engaged in educational work in the Northwest.

Despite the value and diversity of the service she is rendering to education in general, the United Presbyterian Church is the only church of equal strength which is not expressing herself through the agency of a denominational institution in the Northwest. The Methodists and Presbyterians each have three, the Congregationalists and Disciples have two, while the Catholics, Lutherans, Baptists, Friends, Unitarians, United Brethren, Nazerenes, Free Methodists, Seven Day Adventists and possibly others have at least one each.

Why is it that our Church does not thus function? It is not, as we have seen, because of lack of educational initiative or leadership. Nor yet was it due to failure on the part of our leadership in the Northwest to appreciate the relationship of an educational institution in its midst to the ultimate success of its work. This appears from the following facts that have been gleaned from the records of Columbia Synod.

The first action taken by that Synod after its organization was related to the establishment of an educational institution within its bounds.

Five of the twenty-six pages covered by the minutes of its first meeting relate to the work of education.

One of the chief concerns of synod for many years was the establishment and promotion of Waitsburg Academy.

When, due to the development of the high school and the proximity of the Academy to Whitman College it was deemed advisable to discontinue

it, synod memorialized the General Assembly to direct that the funds derived from the sale of the property together with the interest accruing thereon be held by the Board of Education for the establishment of a college in the Northwest. Despite this action the fund was later, by Assembly direction transferred to Sterling College.

The Synod of the Columbia asked the Central Committee of the New World Movement to make provision for a college to be located within its bounds. This request was referred to the Board of Education with the suggestion that it survey the field and take such action as the facts discovered, appeared to warrant.

Since this action was taken, a careful survey has been made and a number of more or less definite propositions relative to undertaking educational work in the Northwest have been submitted for action. The most significant of these are the following.

That the title and control of Albany College at Albany, Oregon be granted to the United Presbyterian Church in proportion to the amount of money invested in the promotion of the college by the respective bodies.

That the Presbyterian Church dispose of its interests in Albany College to the United Presbyterian Church for a cash consideration.

These propositions led the Synod of the Columbia at its meeting in 1923 to take the following action.

RESOLVED. 1. "That this Synod express its judgment that owing to the disparity of the two synods and the difference in their geographical distribution, the relative benefits en-

joyed on the basis proposed would not be proportionate to the expenditure incurred.

2. That in the opinion of this Synod, the success of its work is dependent upon the establishment within its bounds of a high grade college that will co-operate in promoting its evangelistic and missionary work.

3. That to promote the securing of such college a commission be appointed."

The following spring a proposition was made that the United Presbyterian Church enter into such relation with Pacific University, Forest Grove, Oregon as would give it the control of that institution. However opposition developed on the part of a small minority which led the Congregational Foundation for Education to request our Board that "in view of the historic relation of the Congregational Church to this institution and its purpose to renew its efforts to make adequate financial provision therefore, it would greatly appreciate it if this Board would defer action on the proposal that it would establish relations with Pacific University."

Despite the urgency of the representative of the institution that this relation be consummated on the basis determined upon, it was felt by the Board that it could not be a party to any arrangement without the cordial good will of all parties involved. It therefore took action that "the Board in deference to the request of the Committee agrees to postpone action." Since there has been no further approach, the matter there rests.

At the meeting of the Board of Education in January, 1925, Prof. N.

J. Aiken of Washington State College, an elder in our church at Pullman, Washington, which stands in strategic relation to the college, presented a plan for the establishment of a "School of Religious Education at Pullman, Washington." This plan includes the following.

1. The organization of "An Institution for Training for Christian Leadership" to be under the direction of the United Presbyterian Church and in connection with the local Church and under the Presbytery of Spokane, which would offer a very definite program of courses in religious education, some of which would receive college credit toward the regular collegiate degrees.

2. A Hall for Women in sympathetic relation with the local church, the purpose of which would be the *Christian Culture of the Young Women admitted to it and living in contact with it*. At the head of the hall should be a woman of such education, culture and devotion as would place her on a parity with the Assistant Dean of Women.

3. The provision of a Teaching Program pre-eminently for men, designed to provide lay Christian leadership and which would ultimately demand a full-time teacher competent to rank as a full professor.

The cost of undertaking such enterprise would be as follows—

1. For the plant \$70,000, of which \$35,000 would be a capital investment by the Church and the remainder otherwise provided.

2. It would require also the following annual expenditures: Head of the Hall and Bible Teacher for women, \$2,000. Bible Teacher

for Men, \$3,000. Clerical Help, etc. \$1,000. Total \$6,000.

This plan when presented to the last General Assembly led that body to take the following action.

"That the proposal to inaugurate work at Pullman, Washington, in co-operation with the local congregation and Spokane presbytery be approved and the work be undertaken and developed as the funds become available for so doing.

"That in the matter of the building contemplated for Pullman, the Board be instructed to prepare a plan for securing the necessary funds and submit same to the General Assembly for 1926."

While the plan proposed is one of great merit and presents a challenge to our Church, it neither satisfies the demand nor meets the whole educational need of our Church in the Northwest.

This is evident from the fact that our Church in the Northwest is located in Idaho, Oregon and Washington while Washington State College is but one of the two institutions of higher education in that state. It is

therefore impossible to unify our church in the Northwest on such proposition as the equivalent of a denominational college. However excellent the quality of the secular institution and however strong the program that the Church relates to such institution, there will still remain a distinctive service for the well equipped church college.

As our Church has gone into the Northwest missionating and evangelizing, so must she, as a teaching church find the way by which she may effectively relate herself to the present program of Christian Education. In doing this she must not undertake a task that does not require to be done, nor do a necessary work in a way that would not reflect credit on the cause she would promote.

It has been made evident that there are some things that can not or should not be done. Our problem has been simplified by the elimination of these factors. May we now be clear visioned to discern the right step to be taken in the solution of our problem.

In Sunny Tennessee

By Miss Mary J. Campbell

President-elect of the National W. C. T. U. of India

I left ice-bound Waterloo, Iowa, on February 9th. On the 10th I ran into a blizzard in Chicago where I spent the day with that charming little lady, Dr. Anna A. Gordon, the leader of the world white-ribbon sisterhood.

Twenty-four hours later I found myself a guest in the home of my

niece, Miss Helen Campbell, who is a teacher in the Johnson Bible College in Kimberlin Heights, Tennessee. It seemed a different world to the one I left in the North, but both are beautiful and good to live in. All the days are not sunny down here, but the prevailing tone has been

golden sunshine during my short stay.

Knoxville College is only thirteen miles distant by a fairly well made motor road, and it was only natural that I should have a visit in this institution of which we are so proud. I spent two nights in Wallace Hall and spoke in the Chapel and before the two missionary societies. There is no audience in America that I like better than the Knoxville students. Our Church has done much for Christ in the Southland by having this college. Dr. Giffen, the gifted and popular leader always has time to talk about India's problems. He is deeply interested in that old land.

One evening was spent with the Business Girls' Bible Club in the First Presbyterian Church where Dr. Glasgow is the pastor. These business women come every Friday evening for supper and a Bible lesson which is taught by a former student of the White Bible School, N. Y. One of the encouraging things in U. S. A. is the hunger for the Word of God. Let us sustain all schools that teach the Word in its entirety.

Saturday I was off by train to Greenville, where I was met by the Misses Annie and Mable Robb, our devoted missionaries in Camp Creek. We lunched in the Butterfly Tea-Room, a delightfully home-like place; then started out over a Tennessee country road to Camp Creek, twelve miles distant. Mr. Price, a member of the congregation, kindly gave the use of his Ford. What a surprise I had when I finally found myself on a road that was leading right up to a fine big two story building, painted white. The paint attracted me, for along the way so few homes were

painted. I exclaimed, "What a beautiful building!" Miss Annie Robb quietly remarked, "That is Camp Creek Church and school." Then how proud I was. "Over there is the Girls' Dormitory where we live," she added, and on the other side, some distance away the Boys' Dormitory was pointed out.

I was soon in the nearby dormitory being introduced to all the teachers and girls. Then I turned my eyes away to the wondrous view of the Smoky Mountains. I asked one of the girls if she had ever climbed to the top of those hills. She looked at me with surprise and said, "Those are not hills, those are mountains." I did not forget my lesson during the rest of my stay. I suppose, however, when I go back again to beloved India, I'll say when holiday times come, "Now, I'm off to the hills," and my cottage will be at an altitude of 8000 feet at least.

But I do respect the Smoky Mountains. They are beautiful—yes, alluring. The Robb sisters and I climbed up one of the lower ones and were away two hours. I wanted to go to the top, but a meeting pulled me back.

The Sabbath service at 2:30 did my heart good. There were so many young people present. It reminded me much of a Sabbath in a quiet English country-side; indeed much of what I saw in my short visit in the mountains and lower foot hills reminded me of England and Scotland in their quiet corners. The beauty of the girls was a delight too.

By six p. m., Mr. Mutchsler and Miss Annie Robb and I were in Cedar Creek, having covered several

miles of real Tennessee roads. I would say, "take off your hat to the Ford that took us safely through chuck holes and over stones and down narrow tortuous roads." I was told that Miss Emma Dean Anderson had said she was never on a worse road even in India and I could say *Amen* to that statement.

Miss Anderson set the pace for all who follow. I was asked to do all she did. Miss Anderson sang "they" said, three beautiful solos. All I could say was, "Well, if Emma Dean Anderson sang, I should not be afraid to try." So I sang the 24th Psalm. At the close a lovely grey-eyed girl came up and said: "Miss Anderson sang that. I caught the word 'badshah.'" This girl with such a quick ear and retentive memory should be a missionary. I told her that "badshah" means king.

Then again they said that Miss Anderson counted for them. So I counted. Then I asked: "Did she write for you?" "No," was the reply. I wrote the alphabet and a few words; so I'm ahead now, until the one who follows goes one further.

In Camp Creek I asked how many missionaries had visited them and one replied, "Only two, Miss Emma Dean Anderson and Mr. Fred Mac-Millan."

The Cedar Creek Church had a fine audience, a delightful one to speak to. Some had come from a long distance. Two ladies rode horseback down the mountains five miles. I spent the night in the Girls' Dormitory and met that fine company of workers. Read their names on page 38 of the Prayer Cycle and pray for

them and for all our workers among the Mountain People.

Monday at 7:30 we left for Shelton, the home of those intrepid missionaries, the Wilson sisters. Shelton just gripped my heart. The scenery is entrancing. It is a wild spot. But there you see the lifegiving touch on a community that needed it sorely. The wildness is being made into a garden spot. There is a neat little home for the ladies, very plain and simple, but it just accords with its setting of lofty pine-clad hills. A dear little country church and two-roomed school house for day pupils are also there. We arrived at 9 a. m. The sisters met us down by the road and took us straight into the church, which at that early hour was well-filled.

I do believe those dear people would have listened all day. No looking at watches there; no sign of restlessness. I spoke an hour and then the questions followed which took another half hour.

Afterwards dinner in the home and then a heart to heart talk around that table which brought the tears to this missionary's eyes as she read between lines much of what had taken place in the lives of those two brave souls—Danger? Ask them to tell you about it some day. Changed lives? See the joy on their faces as they tell story after story of the wonders of God's grace.

I may tell you this, that that "lawless business" is carried on in these mountains, and wherever it thrives there is danger even to life at times. No, it is not the people of the mountains who are wholly to blame. Those who live in fine homes in nearby

towns are often at the back of this old time business. Thank God, it is being gradually driven out of the Smoky mountains! Don't ever forget the work of our missionaries in Tennessee.

I am sorry I did not have time to visit all our stations. I know I should have enjoyed Horse Creek and Zion equally with those seen. One night was spent in the hospitable home of the Misses Kerr in Knoxville. Then there is old Kentucky too, which had to be passed by.

Kimberlin Heights is the home of a unique Bible College, where in connection with an academic training, twenty-five per cent of the time is spent in the Bible. Dr. Ashley S. Johnson, over thirty years ago, gave over his beautiful estate of more than 400 acres on the French Broad River to the Lord to be used as a training school for preachers. He planned to

provide work for worthy young men so that none should be debarred of education because of lack of means. He has sent out hundreds of preachers from this institution. Two years ago, he was called home. Since then Mrs. Johnson has been carrying on as head of this theological school. There are now a few girls enrolled, but the young men number about 130.

This week, Dr. S. S. Lappin of Bedford, Indiana, has been giving a series of practical talks to the students. The whole Bible is taught here. This institution belongs to the Christian Church.

March 3rd, I began work as your field secretary, but I do not think my program can be much fuller than it has already been since my arrival home in July.

My prayer is for a revived church everywhere.

SUMMER SCHOOLS OF MISSIONS

The Summer Schools of 1926, under the auspices of the Interdenominational Committee of the Central West for Missions will be held as follows: Winona Lake, Indiana, June 19 to 26; Lake Geneva, Wisconsin, June 28 to July 5: Both of these places are unparelled for natural beauty. They present a remarkable opportunity to those who attend to combine a very happy and profitable vacation with inspiration and study.

Courses offered will include lectures, normal and study classes on the text-books, "The Rural Church and The Moslem World," Forums, Bible Classes, Platform Meetings and addresses by many missionaries will form the program.

Estimated expense for week, \$25.00. For further information, write the Chairman of Publicity, Mrs. Jesse J. Kolmos, 511 No. Seventh Avenue, Maywood, Illinois.

The United Presbyterian Church will be represented on the Faculty by Miss Mary J. Campbell.

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery.

CHAPTER IV—PRAYER AND THE MISSIONARIES

By Mrs. John P. White

The fourth chapter of our study book deals with the important subject of "Prayer and the Missionaries." Many examples are given of wonderful answers to prayer in the lives of missionaries in various lands and under varied conditions.

We may think of these experiences as far removed from our lives and from our intimate knowledge. Lest we forget how God has worked through our own denomination, we present a few illustrations from our own fields.

We omit the usual review of the chapter and instead give wonderful testimonies from our own missionaries. Our own brothers and sisters and sons and daughters and neighbors and friends have had answers to prayer, as remarkable as any that are recorded in the annals of missionary history.

How God Answered Our Prayers

By Emma Dean Anderson

I have been asked to write about the place prayer should have in our everyday life. I do not feel qualified to do this in any other way than by telling you about God's faithfulness in answering prayer in my own life and service for Him.

There are two or three verses in the Bible I have tried to make my very own, in connection with prayer, "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." "Whatsoever ye ask I will do." "Delight thyself in the Lord and He will give thee the desires of thy heart," Feed on the faithfulness of God. These summed up, and worked out in life mean to me: You gladly keep close to Me and do what I want you to do, and go where I want you to go, and in return, you tell me what you want me to do for you, and through you and you can depend on me to be faithful.

Before I came to America in 1914 I had been commissioned to raise ten

thousand dollars for a Home for women. The Punjab had no such institution and the need was very great. Many missionaries were praying about this and several of us were banded together to continue in prayer until we got the Home. After reaching America, for some time the way seemed closed for me to try to get the money; I had been given other work to do for India. One day I missed a train, I was expected to take. The time had been changed and I had not been informed about this. This gave me an opportunity to make some calls in that town, and I was brought into contact with a lady whose heart God had prepared to give the ten thousand dollars for the Home for which we were praying.

Before I went back to India I learned I had been appointed Superintendent of the Home. When this news reached me I realized it was a very difficult work, I was going to

undertake and after much prayer for guidance I asked the Woman's Board if they would allow me to carry on this work upon the free will offerings of God's children. This privilege was granted me.

After much prayer and waiting upon God, He gave us the best possible site, within easy walking distance of our church. The plan had been thought about, and prayed over for years, and when it was worked out in consultation with the official Board for the Home it passed without a single alteration being made.*

The first to enter the Home, were two women and a child. I had just returned from America and had opened the work in a small building formerly used for Bible women. I did not have any funds either of my own, or otherwise, but I went to my room and thanking God for those He had sent asked Him to send me something for their support. Before night I had received enough to feed and clothe these three for two weeks, and during the next eight and a half years I cared for one hundred different women and the same number of children. Sometimes there was not even a penny in the cash box, and a family of over one hundred to feed. Yet always before there was any real need God always supplied our need.

From the opening of the Home we had a place set apart for prayer. Here, every day at the noon hour, the women and children met with me for prayer. This place always remained open for prayer. Sometimes it was food we prayed for, again clothes, or money to carry forward the building

work. Just what ever the need was at that time. I remember about three years ago we needed houses for our watchman, gardener and business man and we needed more cottages for women. We did not have more than half enough money to erect these. We prayed for money to put up eight cottages. The estimate had been made and we asked God for the sum needed. One day a letter came from friends in southern California. I had never met them. They knew nothing about our need of the cottages. They wrote they had some money to give and asked what use I could make of it. When I read the letter I thought this must be God's answer about the money. These friends were told of the need in the home and if this were the kind of work they wished to do, we would be glad of their help. Maybe God was going to use them to answer prayer. In due time the answer came and I was instructed to go ahead and build the cottages. The amount of money which came was more than enough to build them. How glad we should be that distance makes no difference about prayer. We can pray in America and God can answer in Egypt, Sudan Abyssinia or India. And thus He links us all up with Himself in the great things of the kingdom.

We needed a well and asked God for it. He sent enough for well, engine, pump, piping and engine house.

When my furlough time came the building was not yet completed. The women, children and I prayed, that the Womans' Board might allow me to stay another year to finish the work. We sent a request that my time be extended another year and

*See Page 1 of Frontispiece

for thirty days we prayed that God would show the ladies His will. I was allowed to remain and then we prayed for the money to finish. One day while we were praying my brick contractor came, and asked me if I were going to do any more building, and when informed that it was my intention, he said "Let me put down the bricks." I said, "No, you cannot do that now." He said, "Are you displeased with me?" I replied, "No but you cannot put down any bricks." "Why?" "Simply because I have no money to pay for them." This man did not believe in your God or mine and knew nothing about prayer. He looked up and said, "Miss Sahiba are you praying for that money?" "Yes." "Well, then let me put down the bricks. Does not your God hear and answer prayer." I wanted to prove to this man that our God did answer prayer and I asked God for the gift of faith, which would enable me to boldly say to that man that I was sure God would give me the money. God heard and I was able to tell the man I was sure about the money and he could bring the bricks. He began at once to do so. A month from that time I received a letter from a friend in Pennsylvania. He told me he had some money to give to me in memory of his wife, and asked instructions about sending it. God was testing my faith in Him and ten

thousand miles away at that very time He was leading that man to send the money for the bricks. We asked for enough to finish the building; God sent enough to do many things that we had not planned to do. When plague was all around us, we prayed it might not be allowed to enter the home. When our city and district were full of unrest and sedition, and we had to leave our building He guarded it, and kept it safe. When one of our young women, a convert from Mohammedanism was unlawfully taken from us, He kept her safe and brought her back to us. Time would fail me to tell of all His faithfulness in answering prayer in the Home. When I came home last year there were some things I wanted to take back for the Home. I made a list of these; there were ten things mentioned. I wrote on the top of the paper, "I shall pray for these things until God gives them to me or takes away the desire to have them." As He gave them I marked them off. Not one is left unmarked. All have been given. Now I go back to India with my hand in His. Trusting Christ to keep me abiding in Him, and teaching me to glorify Him and joyfully serve where he places me. Then it shall be my right to feed upon God's faithfulness and expect Him to supply the needs of the Home at Gurdaspur.

Answered Prayer

By Dr. T. A. Lambie

THERE are three books that every Christian anxious to enter into the Prayer life should read, and at the head of the three I should place "With Christ in the

School of Prayer" by Andrew Murray and in second place I should put "George Muller of Bristol" and God's dealings with him, and in the third place of these mighty books of

prayer emanating from mighty men, I place the "Life of Hudson Taylor" the founder of the China Inland Mission. These are books that have greatly influenced men of this present age and they have greatly influenced me. It seems to me somewhat remarkable too that these three-mighty men of valor, Murray, Muller and Taylor believed in fasting as well as in prayer, and that they literally moved mountains by their faithfulness in prayer, raised millions of dollars, saved thousands of lives and perhaps brought millions of people to a knowledge of God. To read intelligently any of these books one must believe in answered prayer.

Prayer is not always answered in the way which we expect it to be. Very often it is answered in a far better way than we had anticipated. God has pleasant surprises for us, that to the Christian who sees God's hand in everything, give a delightful thrill and lend an intimateness to the relation with the Heavenly Father that is better than anything else on earth.

I like to recall answered prayers in my own life. I like to recall the time at Nasser when my wife was lying sick with appendicitis and there was no friend or neighbor within two hundred miles and absolutely no way of traversing that two hundred miles, or so we thought. I do not like to recall the anxious days when I cried to God for her and told Him that He could not expect me to operate on my own wife in that mud hut. I do not like to think of those days when I told God it was too hard and He should not require such a thing of me. Days of rebellion on my part and my dear wife getting worse all

the time, but I do like to recall the night when on my knees before God I said, "Yes, God, it is all right. I yield. Thy way is best." I lay down at peace and slept and the thing that wakened us in the morning was a steamboat whistling for our landing. We did not expect a boat for months. God had sent this one to take my wife to Khartoum for her operation. I had not been praying for a steamboat. That seemed to me too impossible a thing to pray for. I had been praying for my wife to recover and that I might not have to operate. God did it in His way but answered my prayer when I yielded to His will.

I think that a yielded will always has its prayers answered for the yielded will becomes God's will. Alas, so many times we pray without the yielded will.

I like to think of the first days in Abyssinia. It was all so new and strange and we had no idea how the people would receive us or listen to our message, and then too our finances bothered us a lot. There was really no Board appropriation as the project was so new. By the time we had bought our Abyssinian outfit, paid fares to Gambeila and reached Sayo with our belongings we were many hundred dollars behind, and the Khartoum Treasurer said he would advance us no more funds. What should we do? We prayed. An Abyssinian sent us \$200. Others brought in money for medical treatment. The crisis was passed. Again a crisis. Houses to be built, a mission station to be started and no money. Again we were led to pray very definitely and earnestly for money and almost the next day we

got word that two men in America whom we had never seen, had given \$1,900. for our work. God answers prayer. Can anyone doubt it? No, God is faithful.

I never can express my thankfulness to Him for the George Memorial Hospital and the way that the money was provided for it in answer to prayer. I think it was on the train going to New Concord that God gave me the answer to my prayer that He was going to provide for that hospital although I did not meet Mr. George until a month later, yet I knew that he would do it. From that

moment I lost anxiety for the hospital and felt that God was going to do it, and then came the August day at New Wilmington when dear Mr. George so simply told of his intention to build it. Can anyone doubt that God answers prayer?

As I write this almost the last day of the old year 1925, having just come over from the George Memorial Hospital where are lying tonight forty sick people on beds of suffering, men, women and little children fighting their way back to health, I say again, God answers prayer.

How We Got The Mission Boat "Witness"

By Rev. H. E. Philips, Ph. D.

IT was in the winter of 1911 that the writer was appointed to the Luxor district. During that same year the Rev. W. H. Reed was sent to do evangelistic work on the Nile, working on the dahabieh* "Ibis," and a part of his assignment was in the Luxor district. A very few days after our arrival in Luxor the "Ibis" moored near our house and we went on board to spend a month and to have some of the most interesting experiences that could possibly come into the life of a young missionary. We had never seen anything of this type of evangelization and knew of it only through the testimony of others, but it was not long until the value of this extensive work began to grow upon us. The novelty of the methods used, the romance of missionating from a houseboat on the historic Nile, the beauty of that

wonderful and fascinating river, coupled with the boundless enthusiasm and vigor of our leader and host soon captured the imagination of the young missionary and made him a strong believer in this method of taking the gospel to the masses of Egypt. Sometimes there was a bit of opposition and a failure to find an entrance, and once during our second year we managed to get stoned, but for the most part we were received with great cordiality by the village people whose crowning grace is always hospitality.

The following year the Rev. R. G. McGill was in charge of the "Ibis" and another part of the district was visited. Then in the autumn of 1913 the boat was assigned to the southern portion of the Luxor district for two months and no coach was provided for the young missionary who was now left for the first

*houseboat

time to his own resources. At the end of this assignment Mr. Reed came again to Luxor to take charge of the boat and to continue the work of visitation in the northern end of the district. It was during the few days we had together on the "Ibis" that we both felt so keenly the need for another boat. Mr. Reed had his assignment to evangelistic work farther north and the "Ibis" could be given to the Luxor district but three months in the year. In this district are three of the fourteen provinces of Egypt. There was a population of nearly two million souls. There were 450 towns and villages and we had some form of missionary or church work in about forty of them. As we studied together the needs of this great field we were led to lay the situation before the Lord and ask him definitely to give us another boat for the work of evangelization on the upper stretches of the Nile.

At the winter meeting of our Missionary Association, January 1914, the matter was brought to the attention of that body through a paper presented by the four evangelistic missionaries working south of Cairo. Not a great deal of enthusiasm was aroused and we were told that we could not expect to get a boat without money, and money was hard to get. We succeeded however in getting a formal endorsement of our request which was then sent to the Board of Foreign Missions in America. There was also at that time a committee appointed by the mission which was given permission to correspond with the Board and to search for a boat if funds could be

obtained. In due course of time a letter came from the Board telling us, just as the Mission had done, that they were deeply gratified to know that there existed a need for another boat and that there was a prospect that one could be used if it were provided, but alas, there was no money available for the purpose. We were encouraged however to hope that individuals might be found who would be willing to provide the necessary funds.

But the important detail of our story is this; *much believing prayer was going up to the throne asking for that boat. Some of our Egyptian friends were asked to pray, and letters were sent to praying friends in America.* Then a letter was written to the United Presbyterian and other papers telling of our need and our belief that God wanted us to have another boat. Someone over in America read that story of need and God touched his Heart. He sent a letter to the Board of Foreign Missions of our church giving them the information that he would like to provide for the new boat if it were really a good investment. After some investigation of our project he paid over one thousand pounds which was the sum we had asked. We understood later that the same person provided for the remaining debt on the Fowler Orphanage in Cairo which is such a monument to the faith of Miss Margaret Smith who first prayed the orphanage into existence and then prayed down its support for so many years. The donor also sent a part of his gift to the Sudan and a part to India for special objects.

During these negotiations, and

long before they began, the committee in Egypt was diligently hunting for another boat. We often thought that some of our friends were just a little amused at the enthusiasm of the members of this committee in their persistent search when we had no funds, but we had faith that the boat was soon to be ours. Finally the announcement came that an interested but unnamed friend in America had provided the one thousand pounds. Then one day when in the office of Bushra Bey Hanna, we told him of our search for a boat and how we had just lost a most excellent bargain in a boat that had been sold at a sheriff's sale and of which knowledge came to us too late. During our conversation he told us of a boat that he thought might fill our need belonging to a Mr. Jacomb of the Irrigation Department. After some days when the owner was approached, he said, "Yes I have a boat and I want very much to sell it. It was built in 1912 by Thomas Cook & Sons; it has an iron hull; it was repainted throughout in 1914; it cost me sixteen hundred pounds and I am willing to sell it for one thousand." After some investigation by our committee and by the Finance and Property Board of our Mission it was found that it would take one hundred and fifty pounds to put the boat in working condition and make necessary changes so that it would serve our purpose. Mr. Hoyman was the member of the Mission dealing with Mr. Jacomb and he told him that we had but one thousand pounds for the purchase of a boat and that this one would require changes involving an expenditure of one hundred fifty

pounds. Mr. Jacomb then said, "I presume that means that you have eight hundred fifty pounds left for me. Well, I am in your hands." So the agreement was made and the bargain closed. When the money finally came there was twenty pounds exchange in our favor and that sum was added to the purchase price making eight hundred seventy pounds which was paid for the boat. Beside adding somewhat to the amount estimated for the proposed changes the Foreign Board made provision for the furnishings of the boat.

But when we had reached an agreement with the owner of the boat our troubles were not all ended. The Foreign Board had written a letter of instructions telling us not to purchase until we had sent them detailed information concerning the boat and received approval from them. The chairman of the committee after consulting with the other members had replied to this letter making a strong presentation of our case and stressing the importance of having the money ready when a suitable bargain was found and pointing out that just a little before the time of writing we had lost a very excellent bargain by not being on hands at the right time with ready money. After an agreement had been reached with the owner of the boat we still found ourselves without our money, so we cabled to the Board asking that it be sent at once and we gave as much information as we thought wise to write into a cablegram. The same day, possibly before our message reached America, the postman brought a letter from the Board secretary saying that they

had reconsidered our case and decided that our request was sound and that we should have our funds within reach and were therefore enclosing a draft for five thousand dollars which with exchange amounted to one thousand and twenty pounds.

There are other details, but it is sufficient to add that it was a very happy and thankful group of missionaries and friends that met on the deck of the dahabeih on the afternoon of January 31st, 1917 for the purpose of dedicating her to the service of the Lord in the evangelization of Egypt. The late Mrs. W.

H. Reed had proposed the name "Witness" and the informal vote of the missionaries was unanimous in accepting it. Dr. Charles Waston was present for the dedication and gave us the story of our answered prayer from the American side. To the present time I believe there is not a missionary in Egypt with the exception of Dr. Watson who knows the name of the one who gave the gift, but we all do know that through faith the need and the gift were brought together by way of the throne of God.

Whole Districts Opened By Prayer

By Mrs. S. M. Zwemer

WHEN we came to Cairo in 1912 one of the senior missionaries said, "I do wish you could do something for the district of Hassania. My husband used to drive from Abassia to the citadel through Hassania and he often remarked how much he wished something could be done to evangelize Hassania." Our first home in Cairo was near this place but we had no touch with anyone there and neither did anyone else as far as we knew. A short time after our arrival Miss A. Y. Thompson sent a Bible woman to me and told her she might visit houses with me, but the Bible woman did not know anyone in Hassania or Abbassia. However we prayed together and started out like Abraham not knowing where to go, but hoping for a sign. So we walked through several streets and towards Hassania. As we walked we passed a carpenter's shop. I knew the young man as he had done some

work for me in the past weeks, so I said good morning and he answered back pleasantly and I walked on; after going a few steps I went back and asked the carpenter where he lived, if he had a mother or a wife? He had a home, and a wife and they in Hassania. The Bible woman looked at me and then I asked where his house was and the number and if I might call? He said he would go with me. I protested, as that would take too much time from his work, but he said his brother would go on with his job. He asked why I wanted to visit his home. I told him I wanted to get to know the women of Hassania and be their friend and help them in any way. So he walked ahead and we followed, hoping and praying that his women folk would be willing for us to visit them. I felt as though I was walking on air so glad that a possible opening was

in sight for work in that very fanatical district of thousands of Moslems. There were no Christians of any kind in the place. The young man brought us to his house; his girl wife smiled and seemed glad to see us. Another woman was visiting her and she was also quite gracious. After a while the carpenter went back to his work and we talked with the two women and gave them a Gospel message and got the address of the visitor, and were asked to come again.

From this small beginning the Bible work for women in Hassania has gone on quietly. Many houses are open, sometimes we were able to gather a crowd of women in one of the court-yards and in this way reached quite a number who heard the Gospel for the first time. We are quite sure many of the women *are not far* from the Kingdom of Christ. They accept the teaching and sometimes ask for prayer and they are comforted and helped in the times of sorrow and distress.

A further step for more effective evangelization of this district was thought of and carried out by Dr. Carrie Buchanan. A Child Welfare Center was opened about four years ago. A great fight was put up by

the men of the place against any occupation by the Christians, but prayer was made and the constant kindness and patience manifested by Miss Buchanan won the day. A small new house was rented and the work was begun. A primary school for girls, Bible teaching for women and also helpful talks on health and hygiene for babies illustrated by very graphic charts are the main features. A forth department and attraction is the simple treatment for eyes, ears and skin.

The work began in prayer, is backed up by prayer in that it is still going and growing. And the testimony of the women themselves is that Moslems have never shown anything like the kindness they daily receive from the Christians.

In another district, begun almost under the same conditions, there is now a well organized school, women's weekly meetings, men's meetings and an organized congregation, with an evangelistic preacher.

Will you please double your prayers for these large numbers of women who have heard the Gospel that the love of Christ may constrain them to confess His name before men?

The Conventions in the Delta and Prayer

By Rev. Mark S. Roy

I believe my best illustration of answered prayer is in connection with the Conventions in the Delta this year. The plan of having a greater number of smaller conventions was regarded by many as a doubtful venture. Then the direction changed hands so many times it

seemed the conventions would fall by the way. There were many difficulties regarding the places, speakers, weather, opposition developing in the places held, etc. etc., yet in answer to prayer these are all removed or surmounted. One danger was that here in the Delta

the weather would be bad and thus hinder the conventions, yet the Lord gave us wonderful weather for every one of the five. Coptic opposition developed in some places, yet this worked out that more Moslems heard the Gospel. We prayed that the night evangelistic services would be a blessing to the unsaved. Hundreds of these heard the Gospel and some of them made confession of their faith in Christ. Altogether I

think these are my best answers to prayer.

Then there has been the answer to prayer for the organizing of the Karmus congregation. There were difficulties in the way which threatened to prevent this organization. But these have all been removed and the Karmus people are soon to be organized into the Second Church, Alexandria, something for which many have been praying for years.

Prayer and El-Azhar

By Rev. S. M. Zwemer, D. D.

SINCE my arrival in Cairo in 1912, I have made it a special object of prayer that the Gospel of Christ might obtain entrance into the Azhar university. At that time it was quite impossible to witness for Christ in the Azhar, and visitors were scarcely welcome, especially if the authorities knew our errand. From that date until now the institution has been gradually opening its doors until today I have the friendship of

many of the Shiekhs and since October have been able to distribute over 200 portions of Scripture and many of our strongest controversy books to eager readers. I have been able on one occasion to read the Gospel with a student from Mecca in the library of the university, and on several occasions have engaged in prayer with groups. All this would have been impossible except that God opened the way.

A Door Opened by Prayer

By Rev. A. A. Thompson

ON October 18, 1925, a party of us started out from Assiut in the Ford to carry some message from the gospel to those who were in need. Leaving one student here and another there, Rev. Tewfik Saleh, Miss Julia Hanna and myself went on to a church where we expected to conduct a communion service. On our arrival we found the pastor of that district present and conducting the service. Believing that the Lord

had other work for us to do that day, we took leave of the brethren and started for another place. Not being very certain just where we should go, we halted by the roadside to pray for guidance. Afterwards we drove to a place where I had longed to go for many days. None of us knew a soul in the place. On entering Mendara we found at the edge of the village some people who apparently had

little or nothing of importance to do. We asked them if they would like to hear God's Word. In a half-hearted hesitating way they said they would, and invited us to enter one of the nearby houses. We went in, read, sang, and prayed with them, and tried to give them some message from the Word. Before leaving, we asked them if they would like to have some one come to them each week. They said "yes." Accordingly someone has been going to them each week. The people meet at night to read, sing and pray together. They

meet in two different places in town, because some of them live on the east side and some on the west side, but on Sabbath they all meet together.

Yesterday, December 27th, Miss Julia and I visited this place and found them all met together for prayer. There were about 30 women, and as many men and children in the meeting. They seemed hungry and thirsty for the Word.

I believe the Lord sent us to this village which He Himself had prepared for our visit.

How God Answers Prayer in the Fowler Orphanage

By Miss Ella M. Barnes.

THE Lord commanded Joshua to set up a monument, built of stones after they had crossed the Jordan, saying "When your children shall ask their fathers in time to come saying, what mean these stones? Then ye shall let your children know saying, Israel came over this Jordan on dry land."

As I read these verses this morning, the thought came to me the children of our church ought to be informed about what the Lord has done for Fowler Orphanage.

The children do not know, and others seem to have forgotten, that the Mission Boards of our church were in debt twenty or thirty years ago. In fact, they were handicapped by that burden of debt for many years. "Retrench" was the word. "Positively no new work to be started" were the orders.

In the midst of that depression,

Fowler Orphanage was established. The faith and prayers of Friend Fowler and his wife, Esther, linked up with the faith and prayers of Miss Smith and others, made it possible to start a new work without adding anything to the debt of the Mission Boards.

It looked so unbusiness-like and impossible that the Mission fathers shook their heads. There were those who said, "You will gather in a lot of poor children and then in a few years you will be coming to the Boards asking for a building and its upkeep." Others said, "It will divert money from regular church channels." The reply was, "We will not ask the Board to support it. We will not advertise. We will not solicit money from individuals, either in Egypt or in America. We will simply trust in the Lord to provide."

In that visionary, unreasonable, impractical, impossible, manner the first orphanage for girls in Egypt was established, and in that same manner it has been carried on for twenty years.

THE NEW BUILDING

In a few years the Orphanage had outgrown its rented quarters. A permanent building was necessary. "We told you so—Now what are you going to do?"

Miss Smith replied, "We have funds enough to buy land; let us buy at once."

"And what good will land do you without a house?" "Do you not know that it will take thousands of dollars to build a wall around the land, and build a house large enough to hold your large family of girls?"

"I know that God is able to provide us a house and I am sure He will" was the simple, humble, impractical answer.

Then one day came the astonishing information that the old Austrian Hospital was for sale. And "Fairy tale!" "Unbelievable!" "Too good to be true!" Praise the Lord for answered prayers!"—it was bought for the price of the land. The Lord had provided a house for the orphanage.

A FEW INCIDENTS

One day it was necessary to have a carpenter come and do some work. He spent more time than we thought he would at the work. When he finished, I gave him one dollar and a quarter, which was all the money I had in the house. He refused to accept it, and demanded just twice that amount for his work. I went to my room perplexed and asked the Lord

to show me the way out of my difficulty. Just as I was leaving my room the door bell rang and some good friends came to call. I did not want them to know anything about my trouble so I gave the money to the servant and told him to persuade the carpenter to take it and go away. To my great embarrassment, the servant returned saying the carpenter was very angry and would not go away until he was paid in full. I hastened to the door and tried to quell the disturbance. When I returned to the callers, one of them said, "Pardon me, but did I overhear you tell your servant that you have only one dollar and a quarter in the house?"

I had to admit that it was true. He exclaimed, "This is marvelous indeed!" Then he went on to explain that they had planned to pass through the city without stopping. But while he was leading family prayers that morning, it had been suddenly impressed upon him that he should stop off and bring us some money. "It is very evident" he said "that the Lord sent us."

(MISS SMITH)

One time we were needing one hundred dollars to meet a payment on a certain day. I had prayed and prayed for it, but no money had come. The night before the money must be paid, I was restless and prayed earnestly for help. "Take no thought for the morrow" rang through my ears, and a sweet peace came over me and I slept. In the morning I received several letters and each one contained some money. The total was one hundred and five dollars.

(MISS SMITH)

One evening we discovered that we would need one hundred dollars to purchase some supplies within the next few days. We prayed that the money would be sent to us the next day. The next morning a gift of one dollar and a half came. We took that as a sign that our prayers were heard and the Lord was sending the money. That afternoon, a lawyer brought us fifty dollars that some man, unknown to us, had bequeathed to the orphanage. Gifts came in from other sources and by evening we had the full amount, that was needed.

You may think the following a very simple story, but it made a great impression on me at the time. We had yielded to the urgent pleadings of a poor widow to take her little daughter into the Orphanage. Later on, a priest ordered the woman to take her daughter away from us. She came and demanded her daughter, and offered no word of thanks for all we had done for the child. I directed one of the teachers to gather up all that belonged to the child and let her go. After some time I heard a great disturbance and learned that they had failed to find a little, old, faded silk dress that the child had brought with her, and the mother was accusing us of having stolen it. I joined in the search and we looked every where we could think of for that worthless old dress. The woman herself, was allowed to aid in the search. Every shelf and drawer were searched, but all in vain. I felt troubled, for I knew she would always think we had stolen the dress. I went to my room and kneeled down and asked God to show us what had

become of the garment. Instantly the thought came to look under such and such a drawer. I hurried out of the room and went to a bureau that had already been searched minutely, pulled the lowest drawer out, and there under the drawer was the lost dress. It gave me a new lesson in God's willingness to help us even to the humblest details of our daily duties and perplexities.

(MISS SMITH)

We were needing a teacher. Several had tried and failed. Some of our naughty girls were giving us a bad reputation. Teachers were afraid to undertake to control and teach them. We brought our need to our Heavenly Father, and He found us a fine young woman who was well trained and who had surrendered her heart and life to Christ. She has been a wonderful blessing.

One Spring we were working on accounts and found that we were nearly out of money. There were not many more "fragments" of surplus funds in our "Baskets." As a rule gifts do not come in so frequently during the long, hot summer months, as they do at other times of the year. It looked as if we were headed straight into a famine. We could see no prospects of gifts, but we laid the whole matter before God in prayer. In a few days there came a very surprising letter from America telling about some gifts being sent through Mr. McMillan. It just seemed like a refreshing stream flowing into a land of drought. We had no more anxious thoughts about "If Summer Comes."

Speaking of anxious thoughts reminds me that I used to worry a great deal over money matters. When I first took up my work in the Orphanage I could scarcely think of anything else, and every prayer was for money. As I became better acquainted with God's promises and God's faithfulness, I began to realize that I was not obeying His command, "Seek ye first the kingdom of God and His righteousness." We became more concerned about the spiritual welfare of the girls and teachers, longing to see each one in Christ's kingdom. We have seen wonderful transformations in our girls through the power of the Holy Spirit.

G. was a defiant non-Christian. She was a constant source of trouble in the school rooms, and domineered every working group to which she was assigned. Those of us who were trying to direct her, found ourselves imprisoned in "Wit's End Corner" most of the time. One of our most faithful and long-suffering helpers said, "It is no use to pray for that girl any more. Her heart is like stone. She will never change." But she was mistaken. The girl was given a new heart. She is now a Bible woman.

It dawned upon me some days ago that we have not thought of praying for money for several weeks.

The History of Fowler Orphanage

By Miss Margaret Smith

I think the story of the Orphanage is truly wonderful in demonstrating the love and care of our God and Saviour.

I think it was in 1895 that Mr. and Mrs. Fowler visited Egypt. They went with me to Haret-Es-Sakkian and were so impressed with the appearance of the school girls compared with those they saw in the streets gathering the "gilla" after the animals that Mr. Fowler wept when he spoke of them. He wished to do something for the Lord in Egypt. I had often wished for an orphanage or home for those who had no home.

When they went back to America they began to gather funds for an orphanage and gave the money to the Board of Foreign Missions for the purpose of securing a home for poor and needy children. Every year the

subject was discussed, but as the Boards were in debt, and had forbidden our mission to begin new work, it was decided that it could not be done.

In 1906 I asked the Association to allow me to begin an orphanage in the small school in Fum el Khalig and began in February 1906.

Afterwards, Dr. Ewing secured permission to rent a house with money from interest on the Fowler funds. The only house in that neighborhood which was large enough to hold the orphanage and the school belonged to a Coptic priest and he was unwilling to rent it to Protestants. One day as he was going about his work he suddenly died. His nephew became priest after him. The nephew's wife was one of my former

school girls and she sent word that we could have the house. We had a good day school in connection with the orphanage. The salaries of the teachers were paid by the Mission at that time. Our family consisted of six orphan girls, two teachers and a Bible woman. Our orphanage family soon grew to thirty or thirty-five. We had to furnish the house as well as feed and clothe these needy children.

We found many promises in God's word for the orphans and the needy and we reminded our loving heavenly Father of our need and he never failed us. We were in Fum el Khalig for four years. Then as the place was too small we had to move. We found an old house about four miles to the north and moved into it. The Fum el Khalig school was closed and our money for salaries was cut off, but the Lord provided for our need. We carried on a day school in our new place for the benefit of the small children in the neighborhood. We found it very hard to live in rented buildings. The sanitary arrangements in the old fashioned houses were not suitable,

and no landlord was willing to make any repairs or changes.

We were always praying for a house of our own. In 1914 we found the old Austrian hospital which had been vacant for two years. I sent to the Pasha who was responsible for it, and asked him what he would take and sell it to us Americans for an Orphanage. He sent word that to us and for that purpose he would sell it for the price of the land. The buildings were a gift. The house is well built. We had the Fowler money given for that purpose and were expecting a few other small sums. The mission made arrangements to secure this great bargain in property. It is beautiful place and has provided a home for many poor girls.

The orphanage has always endeavored to share its blessings. By rearranging partitions, it was possible to provide some class rooms and a small chapel on the ground floor. A day school is conducted. There are also regular services on Sabbaths and meetings during the week. A promising congregations has grown up. It has almost outgrown the Orphanage Chapel.

"TEN COMMANDMENTS"

In connection with the Centenary Movement of the M. E. church in India Dr. Badley gave "Ten Commandments." We suggest them here for your consideration.

These "commandments" will make fine subjects for a "toast" program at your annual luncheon. They are fitting slogans for the new church year, in the congregation, the Sabbath School, the Young People's Society and the Missionary Society. They would make good mottoes for business. They are valuable rules for any kind of Christian cooperation.

They are: "See clearly, Plan greatly, Organize efficiently, Resolve highly, Work tremendously, Pray mightily, Believe implicitly, Co-operate constantly, Speak hopefully, Triumph gloriously."

Formal Opening of the George Memorial Hospital

By Miss Florence D. White

IT was in the store room of the George Memorial Hospital building, early in December, that two of our staff were busy unpacking some delightfully mysterious boxes that had arrived for the hospital from kind friends at home. What lovely things were displayed as they took off layer after layer of paper! Beautiful linens, towels, all kinds of nice dressings and bandages which kind hands had prepared for use in the hospital and even soap of all kinds. Surely we have wonderfully kind friends to put so much time and thought on our work here and to help us in this great way. But look, what is in this box? A large box full of the sweetest dolls anyone could imagine, all dressed in beautiful clothes even to hats and coats. Here is one in aviator's costume, and here is little Red Riding Hood. And here is another box with dozens of the dearest Mamma dolls dressed in little plaid dresses of different shades, and another with all kinds of quaint rag dolls of all colors, each wearing a funny cap and looking just like the old circus clown.

After they were all unpacked the girls put them in rows in the window sills and on the empty boxes to show them off to the best advantage and they could only stand and admire them. Of course they were sent to the little native children but what could we do with so many? We had already as many dolls and teddy bears as we needed for the children's ward. We really did not need any

more dolls, but how we did need some money to get food for the patients and some more blankets and things for the beds. Would it be right to sell these beautiful dolls and take the money that our friends had spent for them and get the things we needed for the children and some of our other poor people who could not pay for their care?

It was nearly Christmas and there was no doubt that many European people here would eagerly buy them for their little children. Our good Armenian friend Samuel Behesnilian kindly offered room in his store to display them and he would be glad to turn over the proceeds to the hospital. But upon telling some of our English friends about this proposal they were quite enthusiastic about the dolls and suggested that the hospital have a reception and tea and afterward a doll sale. They gladly offered any assistance they could give, even to lending tea-sets and teaspoons, or services in pouring tea.

Now the hospital had never had a formal opening and His Imperial Highness Tafari Makonen was very eager to have one. Why not do it now and combine it with a sale of dolls? His Highness was delighted with the scheme and promptly offered the services of two of his best trained servants, a large tent for receiving the overflow crowd of people and anything that we found necessary.

The reception was held at the home

of Dr. and Mrs. Lambie. Mrs. Buchanan decorated the house beautifully with all kinds of flowers from the garden. There were lovely roses of red and white, pink and yellow; masses of sweet peas artistically arranged, large yellow chrysanthemums, delicately tinted snapdragons, pink verbenas, Shasta daisies, purple iris, and all together such an array of flowers that would have cost over a hundred dollars if we had bought them at home. Another one of the joys of living in Abyssinia! At three o'clock the four tea tables were all in order, well laden with sandwiches, cakes and scones. Each table had two serving the tea and two boys were at hand to bring more tea or hot water when needed. Mrs. Ruth Walker and Mrs. Sanford poured the tea in the dining room; Mrs. Buchanan and Mrs. Bevan of the British and Foreign Bible Society were in the study; Miss Blair and Miss Olsen of the Swedish Mission in the front room, and Miss White, Miss Schults of the Swedish Mission, and Mrs. Hall of the Ford Motor Company in the large tent.

At three thirty the people began to arrive. Among the first was Feterari Heptagorgis Minister of War, with him a large retinue of followers, who remained outside the gate, however. Soon Kentiba Nesi-boo the Mayor, arrived, immaculate in his white native costume, and Mikel Biru and his wife and daughters. Then appeared a company of seventy-five or a hundred soldiers marching up the driveway. They lined up on each side to salute His Imperial Highness as he drove up,

in his closed car. At his approach the Abyssinians bowed to the ground. Princess Manen declined her invitation saying she was unable to come because of a severe cold. All the diplomatic people were represented with the exception of the German Legation. By four o'clock the drives of the hospital grounds were lined with automobiles and scores of horses were grouped in every available space.

After the tea, the people went over to go through the hospital. The procession was headed by Ras Tafari, with Feterari Heptagorgis and Dr. Lambie. The office was decorated and a lovely Christmas tree stood in the corner. The dolls were all placed around and in the tree. They did look beautiful, just like a crowd of sweet little American children in our primary Sabbath school room. Every one seemed happy and interested, not to say proud of the hospital. We are so grateful that Mrs. Jacobs our hospital matron always keeps the hospital immaculate and indeed we were all proud of it that day. After going over the hospital the guests all filed down to the large ward which we use as clinic waiting room through the week and as a church room on Sabbath day, where the speeches were to be given and the dolls auctioned. This room was also decorated with a Christmas tree and large jars of flowers.

The opening speech was given by Dr. Lambie, followed by one from the British Minister, C. H. Bentinck and then by His Imperial Highness Tafari Makonen, and then by a representative of Mohamedally & Co. a large Indian firm here, in which

he announced his intention of furnishing the Tafari Makonen suite of rooms in the hospital.

The applause to the speeches had hardly died away when a tall young Englishman appeared with two of our prettiest dolls introducing the sale, immediately followed by Miss Ewing loaded down with dolls like old Santa Claus. To say the least the people were not at all slow in bidding on such attractive dolls as they saw. We had expected to ask about \$5.00 each, Abyssinian, but the first one sold for \$50.00 then \$60, \$70, \$80 and \$100. Enthusiasm waxed warmer and warmer. Prices were offered of \$120, \$125, \$130, \$140 and even to \$150. We realized of course *that they were giving to the hospital* but it was gratifying to see the dignified Abyssinian officials so enthusiastic and giving their prices for an American doll. They were more than delighted with it all and astonished that the dolls could call "Mamma" so plainly. Even the War Minister, an old man of over sixty bought a doll for \$60.00 and afterwards sent us \$200.00 in payment for it.

The room became darker and darker, but lights were brought and enthusiasm did not wane. His Highness was laughing heartily and Mr. Taylor the auctioneer had more jokes than ever. It was after six o'clock when the last doll was sold and even then people were asking, "Are there not more dolls?" "Can you not find another doll for me?" Many said to us, "Why not make it an annual event? We have all enjoyed it and are so pleased to find such lovely dolls for Christmas." The moon was

shining brightly when the guests left for their homes. Interested ones crowded around the desk to inquire what was the total. The next edition of the Amharic paper gave the list of all those who bought dolls and prices given and the total was over three thousand dollars.

ADDRESS GIVEN BY DR. T. A. LAMBIE

The man who gives money to build or equip a hospital shows his love for his fellow-men in the best and truest way. We remember Mr. George who gave the most of the money needed for this hospital and who has already gone to his reward. Mr. George's good deeds live after him.

To our kind friend and benefactor His Imperial Highness Ras Tafari Makonen, who has again shown his love and sympathy for this work which bears his name and has again evidenced his love for this work by this excellent gift, we express our sincere thanks and we are going to ask our minister Mr. Bentinck to do so in more suitable words than I could.

I should like to give a few words of explanation of what the hospital is trying to do. This hospital is intended primarily for the people of Ethiopia. It seeks to minister to all classes. It will not turn any away if they have no money to pay. From those who can pay, it will accept only as much as they can afford to pay and I may say that in no case will it be as much as the work costs. The balance will always have to be made up by gifts like this or from America.

The building itself is practically

finished and almost free of debt. It has cost a quarter of a million dollars in round numbers not including the property costs and the gate. The equipment has not all come and unless we get more help like this it must wait for a year or two. We hope that some friends may come to our help and that we may not have to wait.

It will all come in time. This audience will scatter. Dr. Lambie may die tomorrow but this building will stand for I hope at least a hundred years and doctors and nurses will come to take our places, every room will be filled, many lives will be saved. Other buildings will be erected. It is the hope that a medical school for training Abyssinians as doctors and nurses will be formed. In that time all who are here may be forgotten excepting that one whose name the hospital bears, Tafari Makonen, and I believe that in after years one of the greatest things that will be connected with his name is the Tafari Makonen Hospital and the work it has done and will do for the sick in Abyssinia. It is our expectation that Her Imperial Majesty Zaouditou will in the future assist in the carrying on of this work as she has done once before.

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ADDRESS OF MR. C. H. BENTINCK

Your Imperial Highness Ladies and Gentlemen:

As it is my privilege to protect the interests in this country of our great

sister nation across the Atlantic, Dr. Lambie has asked me to express to His Imperial Highness Ras Tafari Makonen his warm thanks for the generous gift which His Highness has presented to the Tafari Makonen Hospital. This gift is highly appreciated and I can assure His Highness that it will be well spent in Dr. Lambie's hands.

I was myself a patient here last August and I attended the deathbed of a British Somali here in July. I can, therefore, speak from experience and observation of the excellent treatment which patients receive at the Tafari Makonen Hospital and of the care which is bestowed upon them. I can besides speak from years of observation of the good done in the world by missions and particularly by medical missions. Our Lord Himself went about doing good and healing the sick and He thus set us an example to follow in his footsteps. I wish to express my sincere hope for the prosperity of this Mission. I am sure all here today desire that both hospital and school may flourish and become ever larger and larger in the future and that through these it may be possible to assist more and more Abyssinians by attending to their bodily and intellectual needs.

I have to thank His Highness and all those who have so kindly shown by their presence today, their interest in this good work. I trust that the blessing of Almighty God may rest upon it.



Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

MRS. GEORGE MOORE MEMORIAL FUND

When the first one thousand dollars of the Memorial Fund had accumulated in the hands of the General Treasurer, the money was put on interest. Six months have passed and the first income from the fund is in our hands.

For months we have been wondering what picture should be the first to bear the imprint, "*Furnished from the Mrs. George Moore Memorial Fund.*" Above schools and hospitals and institutions and scenery, Mrs. Moore loved missionaries. And because she loved them so much we have chosen what we believe she would have chosen, the beautiful pictures of the two dear friends, Mrs. Hart and Mrs. Finney, who were lately called from the work so dear to them and to Mrs. Moore.

THE MEMORIAL FUND IS GROWING

We have received several letters recently, telling us that certain Presbyterians would push this matter at their spring conventions.

One Presbyterian treasurer wrote: "I am keeping an account of all contributors and the amount given. *It is getting to be a big task.*" We sent back this comforting reply: "We hope you will soon be obliged to get an assistant!"

The missionary women of Egypt have sent one hundred and sixty dollars for the Memorial Fund.

Has your society given anything yet? If not, please send a contribution before the annual convention of the W. G. M. S. in June. Let this Memorial Fund be worthy of the years of service which it commemorates.

A MESSAGE FROM THE SECOND VICE-PRESIDENT OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

Dear Comrades:

In looking back over the past year, I recall with pleasure, the part I had in planning and helping to carry out the plans for the 1925 W. G. M. S. convention, which was held with our Boston Presbyterian. We enjoyed everything in connection with it; we were glad you came.

Let me say to our Monmouth friends, we wonder if you will have a bigger, better and more spiritual convention than we had here. We hope you may have even a finer convention than we had, and we shall do all we can to help make it so.

When my youngest son was about eleven years old, he came into the house one day and found me up on a step ladder, doing some work. He said: "Mother, I can do that better than you can."

I replied: "All right, my son, mother does not care how much better you can do than she can, but she never wants you to do any worse than she can."

So I want to say to the friends of the convention city and to the officers and delegates, that nothing would please me better than to have the 1926 convention excel the one of 1925.

Conventions are of great value to the church. We need to catch the vision of the work, to become acquainted with the workers, and to clasp hands with one another.

May the dear Lord put upon all of us a spirit of prayer that shall belt the globe.

Cordially yours,
MRS. ANNA E. STODDARD

SPECIAL TRAIN FROM PITTSBURGH TO MONMOUTH, ILL.

June 17, 1926, 10:30 P. M.

As usual we will use the Certificate Plan and try to secure return ticket at half-rate. This will require 250 Certificates. One-way fare from Pittsburgh to Monmouth \$23.34. Lower berth, approximately \$6.38; upper \$5.10.

Fuller announcement will be made in May Magazine, when time and rates of important Pennsylvania railroad centers will be given.

AN IMPORTANT CONVENTION

The Woman's National Committee for Law Enforcement has called a Convention in Washington, D. C., April 11-13. Sessions will be held in the Hall of Nations, Washington Hotel, with the exception of the mass meeting the evening of April 12.

Nine commissions of women representing various organizations and sections of the country will present reports and resolutions on the Legal, Political, Educational, Social, Patriotic and Religious aspects of Law Observance and Enforcement.

The Commission of Church women, Mrs. Fred S. Bennett, chairman, Mrs. Katherine Silverthorn and Mrs. John Ferguson, vice-chairmen, will report at the opening session Sabbath afternoon. Christian women must face the present situation with a sense of grave responsibility. Let churches and missionary organizations be represented.

Apply for registration and information to the chairman of the Washington Committee, Mrs. Wm. L. Darby, Washington Hotel, Washington, D. C.

Several have written about having a special "Magazine Program" Mrs. Haidee Ewing Rankin writes that in their society the study for the year 1926 is to be *The Womens Missionary Magazine*.

For February the devotional service was to be based on *Prayer and Missions*. The main study was to be a chapter in *The United Presbyterian Church and its Work in America*. One person was to talk about the illustrations in the Magazine, another was to conduct a "Mystery Box." And "Patricia" was to be there to give her reflections on missions.

If you are threatened with dullness or sameness in your meetings this plan might help you.

BULLETINS

Interesting Bulletins have been received from Philadelphia and Boston Presbyterials. They are crowded with interesting bits of news from societies and inspiring messages from the officers.

ISAIAH 41:6 FUND

All applications for aid from this fund should be made at once. Please send the name of delegate together with her address. Applications must come through the presbyterial by one of its officers.

Foreign Correspondence

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

MISSIONARIES BIRTHDAYS, APRIL

"We give thanks to God always for you all, making mention of you in our prayers."

I Thess. 1:2.

April 2 Miss Flora E. Hormel.
April 4 Miss Hazel Bennett.
April 6 Miss Henrietta Moore.
April 8 Miss Elizabeth S. White.

April 11 Dr. Maria White.
April 11 Miss Evelyn Cathcart.
April 15 Miss Laura Reynolds.
April 17 Miss Estelle Robertson.
April 17 Miss Madeline E. Wilson.
April 25 Miss Evelyn Tromans.
April 26 Dr. Carrie Buchanan.
April 29 Miss Mary E. Logan.
April 29 Miss Esther Moyer.

CHRISTMAS JOYS

By Miss Jean Morrison

It is too late to wish you a Merry Christmas but not too late to tell you of our celebrations. Such a nice Christmas we had in Abbottabad! The children of the Forest officer are in the Mission school so he gave us a tree that would compare very well with trees we had at home. The Indian children had it first. They strung popcorn and made bright paper chains and enjoyed it all just as much as your children enjoy those things. The presents for them were sent by Miss Elizabeth Patton of Omaha—pencil boxes, pocket books, tiny dolls, picture books, toys, etc., a good selection. The Misses Moore generously gave some of their share of dolls from Boston so that not only every school child had a present but each of our little visitors as well. They all love things from great, wonderful, mystical America! We have just heard that Mrs. Free and her helpers from the Boulevard Church, Philadelphia, are already sending us gifts for next year! Aren't our friends good to us?

We had the school entertainment on the 20th and then the little Alters fell heir to the tree and with great pride and care they re-decorated it for their Christmas.

One has to keep very busy on Christmas day to ward off the homesickness that is ready to creep in if there is time; it isn't your good din-

ner we covet, nor your presents but just to slip for a little while into the home circle that is the smaller for our absence. All the same we are glad to be in India.

ABBOTTABAD

By Mrs. Martha P. Alter

In a narrow pass from the Panjab plains to a plateau in the foothills of the Himalayas, lies the city of Abbottabad, to which we were fortunately transferred at our last annual meeting. Being at an elevation of over 4000 feet it is a semi-hill station and has a cool and bracing winter and not too bad a summer.

As I write the winter rains have commenced and with snow on all the near hills the promise is that soon we shall awaken to a white world. Our children are hourly expecting this great event, but they do not realize the hardship it may bring, and has brought, to some. Last Sabbath a young Mohammedan walked up the hill some twelve miles to see his first born son, then but a few days old. He left in great expectation, but on the road was met by a fellow villager with the sad news that his baby had been buried the day before, and that his wife was very ill. He trudged on to find her in a very critical condition, with little hope for recovery, but he had promised to return to work in two days and on Tuesday evening he returned weary and sad. As there is no Doctor up there in the mountains, he secured medicine and started out early Wednesday

morning in a pouring rain determined to bring her back with him to the Government Hospital. At noon he returned deeply grieved that snow had covered the mountain and the path was closed. Now he waits for the snow to melt and the road to be cleared before he can even hear anything of his wife's condition. The stoic patience of the Oriental often puts to shame our western impetuosity.

Christmas up here seemed much like the day at home with a real Christmas tree, mistletoe and holly, though there were no beautifully decorated shops to tempt us and to deplete our small purses. I wish you all could have attended the two "jalsas," or parties, at our home on that occasion, to have observed the contrast in the women present and to have caught a vision they have brought to us.

The first was given by Miss Morrison for the school children and their mothers, who all come from wealthy homes and have a real culture and refinement. Among the women present was the wife of the Civil Surgeon, a sophisticated Hindu woman of means, one who comes and goes at will, respecting her husband but almost independent of him. Beside her sat another Hindu woman, ever conscious of her higher birth and greater wealth, a Brahmin of the Brahmins. Condescendingly she offered her finger tips in place of a warm handshake. If you call on her she receives you formally in her drawing room, but there is no fellowship of heart with heart, no sympathy with suffering humanity or with Christ who came to save that humanity. In another corner was a rich Sikh woman, a kindly, genial soul with little depth of thought or character. On the other side two Mohammedan sisters of such high family that only one out of three of them is married, no husbands of equal position being found. Her husband was a Civil Surgeon trained in England, her third baby was born

here at her father's home and the husband was on his way to visit his wife and family when he was siezed with a serious illness that required an operation under which he died. The three children are all under four years of age. The two younger sisters are slim, beautiful girls of very sensitive, fine features, gracious and gentle in manner, so charming and winsome that we covet them for the fullness of the life in Christ, because we know how beautifully they would develop under His care and influence. All of these women have pleasant, happy homes, they have influence and position in the community, all of which would be sacrificed were they to accept Christ.

A few days later we invited all of the Christian community to tea. Aside from the teachers, a nurse and doctor, and a mission worker or two, these are all from the sweepers, and as they have only a few hours off duty at noon, we set the hour for one o'clock. Extra work kept them over time and it was two o'clock before they began to gather. They do not use chairs so they sat on a mat spread on the ground. The greediness with which they ate the sweets spoke audibly of their birth and rank. Some of them were well dressed, not in silk but in whole, warm garments as they all earn good wages, from ten to fifteen dollars a month. They are pitifully ignorant, know nothing of play or wholesome amusements. Their lives consist of a monotonous routine of work and eating and sleeping. The only breaks are church once a week and an occasional wedding. As I watched a dear little innocent baby in his mother's lap, looking up at the sky and cooing so contentedly, I thought of the poor, barren way ahead of him and rejoiced that in his innocence he was not burdened with such thoughts. Then I thought of the opportunities ahead, of our splendid Christian schools where he could be educated

and brought out from the stigma of his low estate, where he could be trained to be a worker, possibly a leader in the church. I coveted for him all these advantages. Yet I know that much as we may urge such a course, and press his parents to send him, if they refuse the door is closed.

Do pray for these Christian parents that they may have vision for their children and that they may be willing to sacrifice much for the fulfillment of that vision. Undeveloped and unrefined as they are, they have had nothing to lose and all to gain in accepting Christ. Compared with non-Christians of the same position they are much superior and their simple faith and trust are often a great lesson to us.

Can you think of a greater challenge than this? Here in Hazara district are 600,000 non-Christians, educated and uneducated. In their midst is this Indian Christian community of seventy odd members, not one of whom is indigenous in this district and most of whom are from among the untouchables. To these has been given the commission to bear witness to the Gospel of Jesus Christ to all those non-Christians and to bring them unto Christ. "Impossible" they say. Yes, with man, impossible, but with God all things are possible. Our weakness is His strength. In Him, and Him alone, will be the victory.

We had a wonderful three days prayer conference in Gujranwala, prayer and praise occupied many hours and we studied together, in reference to our own work, that great book of Paget Wilkes of Japan—*The Dynamic of Service*.

CHRISTMAS AT BADOMALI

By Mrs. Emily M. Clements

Christmas in India might not seem very "Christmasy" to you at home for there is never any snow. The

trees and wheat fields are green and flowers are blooming in the gardens. But still there is a crispness in the air with frost often at night and a chilliness in our thick walled brick houses which is despoiled only by good wood fires.

Christmas time is a very busy season and this year at Badomali was no exception. We had been out camping among the villages, but moved back to the house on December 22nd. The next day the pastors, evangelists and school teachers came in for their monthly meeting. My brother, Mr. Matthews, who has charge of the schools in this district and in Pasrur, came too, bringing his wife and two children, Bobbie and Freda. That day Miss Reynolds left for Jhelum to spend Christmas with friends there, but Miss Brownlee stayed here.

Our first thoughts now were for the families of our workers; we wanted to send some Christmas cheer home with these men for their wives and children. We sent to the Bazaar in Badomali and got nice brass plates for the women: for the older children we got pencils, and to the younger ones we gave balls—balls sent by my cousin Marion M. Murray from her Sabbath School class of Mt. Prospect congregation. Also to each child we gave a double faced post card. These came from the good people of Second Monmouth, and also four annas for each child to buy an orange and some sweets. Some of the money used for buying these things was the gift of Miss Georgia Weed sent through Monmouth Y. W. C. A. So you see that you at home have a real share in bringing joy to these little ones at the Christmas season.

Christmas eve found us planning a little for our own children's happiness. After evening worship, five little stockings were hung in a row along the mantel, and four children, at least, went to bed with great anticipations. Two year old Freda is

probably too young to "anticipate" much! In the morning what excitement, when the contents of five stockings were being pulled out! Missionary children enjoy their toy trains, boats, pistols and dolls quite as much as any other Americans. "Little breakfast" followed and while we were eating, a band of Christians came from Badomali and sang Psalms and a song of Christ's birth. The servants then came in and joined with these in morning worship. To the singers we gave a money contribution to be used for getting a treat for the children of the Sabbath School.

Our next concern was for the servants and their families on the compound. We got the things ready and the children carried them out to the houses—money gifts, oranges and sweets and a doll to our one little girl. We sent also some "portions" to needy ones in the village. Our washerman *happened* around that day, also our post master and they did not object to "baksheesh."

In the meantime the men went out and brought in our Christmas tree—some branches of a thorny tree called "beri," which they tied together. Its leaves are small and glossy and its thorns are small, so it answered our purpose very well. How the children enjoyed helping to decorate it! We put the remaining gifts on the tree and under it. At noon we had our Christmas dinner—nothing elaborate, roast chicken, dressing etc., some real California cherries, from a tin, fruit, cake and candy. After dinner we opened our gifts, then it was time for the afternoon service in the village. Padri Jacob led, telling of God's unspeakable gift, Psalms of praise were sung and then sweets were distributed to the children.

Evening found us all a bit tired perhaps, but happy in the joy of loving and giving on our Saviour's birthday and we could agree with six year old Glenn when he said as

he went to sleep that night, "O I think Christmas is the nicest day of all the year."

DID YOU?

By Miss Laura Reynolds

Did you ever spend Christmas 10,000 miles from home? Did you ever get in on the fun of three Christmases in one?

Did you ever rush around and get Christmas gifts tied up in red and green papers for your own station and then leave to explore new regions?

Did you ever have the fun of sorting out American dolls for Indian girls in the Pasrur boarding school?

Did you ever find your Christmas joy overshadowed as you stood, the only white person, amidst a sea of black faces in a railroad station?

Did you ever look with eager eyes for a white face you knew and loved as your train pulled into a strange Indian Station?

Did you ever expect to spend Christmas with your crowd of five and find only yourself and your hostess to make up the party?

Did you ever help Evva Hartig decorate for Christmas with paper festoons made by herself and her nurses?

Did you ever make two Christmas trees out of black thread and twigs of pine?

Did you ever try to decorate two Christmas trees with a couple of yards of tinsel and four ornaments?

Did you ever have duck, chicken curry, egg curry and red hot fish all in one Christmas day?

Did you ever feel dreadfully tired but content and happy on Christmas night?

Did you ever end up Christmas by a search through the house in the wee small hours for a burglar, only to find in the morning it had been a cat?

Now did you?

If you ever lived at Badomali and went to Jhelum for Christmas—you did.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

HELEN FERRIER
Tributes of Love and Esteem from
Luxor

(Continued from March issue)

It still seems like a dream, an impossible dream that Helen Ferrier has gone from our lives and work, that we'll not be greeting her again next year. But in a far truer sense she is still with us. The influence of her life and work still lives, and will continue to live through generations to come in the Nile Valley.

It was my privilege to work with her two years in Luxor, long enough to come to love her, and appreciate her wonderful spirit of self sacrifice in service. If any one thing characterized her work more than another it was the pains-taking care she gave to every detail under her supervision and her loving interest in everything that affected her girls. Nothing was ever too much work, nor was she too tired to welcome the opportunities that came with interruptions. The value of her work and influence here can be better told by those for whom she worked.

IDA WHITESIDE

One of her pupils writes:

"One week before graduating in January 14, 1910, I was kindly introduced to Miss Ferrier. In her friendly grasp I felt real sincerity. That first meeting sealed my esteem for her henceforward. I believe that the memory of her Christ-like unselfish life, has not only illumined the heavenward path of those most closely associated with her, but will be the glory-path by which many others may find their way to the Celestial City.

With feelings of gratitude and admiration, I pay a tribute—though inadequate—to the memory of the lady who taught us how to minister with infinite patience, tact, and kindness, and had fain given girlhood

in Luxor, its space to grow, develop, and really live."

OLIVIA AWAIDOS

Another who taught under her says:—

"We all sorrowed deeply when we heard of the home going of Miss Ferrier. She was truly an example of piety and true Christianity, while she lived in our school, and did her work of superintending in the best way in spite of the difficulties sometimes involved. She was gentle, attractive and loved by all, by those outside the school, and by her pupils. Verily Egypt and Egypt's womanhood have lost a worker from among the best.

KREYA TADROS

Miss Mukhtara was a girl in school while Miss Ferrier was here, and is now one of our most valued teachers. She sends this tribute:—

"Truly sorrow filled my soul when I heard of the death of Miss Ferrier, after spending years in our country. Through her beautiful service she has left a memory in the hearts of the many who knew her, that remains as long as life. I will dwell especially on the time when I was a student in Luxor Girl's Boarding School when I enjoyed her kindness, generosity and love, to such an extent that I could imagine myself in my mother's bosom. And among things to be noticed was that she made no difference in her treatment of the girls, but all her girls whatever their station received from her the same loving care. I cannot describe what I, myself experienced of her kindness during my stay in the school. Without doubt she has entered the everlasting home, and is finding the fruit of her service."

MUKHTARA GENDY

Perhaps the most heartfelt of all is the following, from a girl who for ten years now has done unusual work as a Bible Woman against great odds in her own ill health and the opposition of her family. She writes:—

"This lady was my chief, and her name was written on my diploma. I was her pupil and more than that, her friend. I loved her much and because I loved her, I used to watch her closely, and I noticed in her life, especially her faith. She held for the girls, among whom I was numbered a prayer group, which met every two weeks. She used to pray for her needs and those of the girls, and then at the next meeting, to thank God for answering her prayers. So I saw with my own eyes, and bear witness myself, to the power of her faith, because of which God answered her prayers.

Because of her example there was born in me the desire to be a Bible woman, although it has meant many hardships and difficulties.

At a meeting of the prayer band, when Miss Ferrier asked who had a special request for prayer, I asked her to pray that the Lord would send a Bible woman to a certain village because of the great need. She said, "Perhaps the Lord will choose you for that work." I told her that would be impossible as my family would never agree. She prayed that God would send a Bible woman, and before long I took my diploma and was allowed to offer myself for that work. Surely the Lord answered Miss Ferrier's prayers, because she prayed in faith. What I have mentioned is only a little of her many good deeds in Luxor."

AFFEEFA MAXIMOS

Another friend writes:—

"Miss Ferrier as head of the school was a good example, especially in humility and love, not only to myself, but her heart overflowed with kindness and love to all. But this humility and love were shown to me and my husband and my family in a

special way after my marriage. For she began to visit me after the wedding, almost every fortnight. Whoever knows the distance of the school from my house and its weariness and the time spent in these visits would be astonished at the measure of her love and kindness, especially since, as head of the school her time was precious; but because of her love, she sacrificed it to visit her pupils. Once in her conversation with me she said, "I should like to see all my girls good wives and mothers, so that the Christian Egyptian family may be more honorable"

I can best show her kindness, love and help for the orphans under her care by referring to what she did for my cousin Ferdios Deryas, who is now a Bible woman in Bibba. She wrote us some time after receiving news of Miss Ferrier's death and referred to her as follows:—

"I have been weeping for her, for she was better to me than a mother. I was motherless and found Miss Ferrier a useful and restful mother to me in all circumstances. I have received a great loss. May God make me patient and give me comfort in my loss."

ZAKKEYA NAAMAN

A dear co-worker writes:

I grieved deeply at the news of the death of dear Miss Ferrier. Truly her life was dear in my eyes.

I saw her first, when she visited our school at Assiut. She had known my name from my relatives in Monsurah and when she met me she gave me a kind and gracious greeting.

Later I had the good fortune to meet her at a Prayer Conference, and I found in her a gracious kindness than which there could be no greater.

The last time I met her was toward the close of 1923 at a Conference in Mellawi, and how happy I was to find her there. And because I loved her and wanted to help her or perhaps because I wanted to be blessed by the influence of her spirit,

I offered to write Arabic letters for her, and she used to come and ask this of me with such sweetness and kindness as made me love all the more.

I remember her every time I pass Mellawi. I remember her every time I attend a Conference. I remember her every time I speak or hear someone else speak on the subject of keeping the Lord's day holy. Never shall I forget what she taught us on the subject or what we learned from her example on the last day of our Conference. It was the Lord's day and she was invited to pay a visit to a certain house. She hesitated much till she had consulted with her friends and had prayed about it. Then she became convinced in her conscience that this would be her last opportunity there of service, and she accepted only after exacting a faithful promise that the friends would not occupy themselves with any material entertainment of her as a visitor.

JULIA HUNNA

TRIBUTES FROM BENI SUEF

Some time ago Sitt Shafeeka, our faithful Bible-woman, and I visited the village of Nux, a short distance from Beni Suef. As we walked through the narrow streets, walled in by mud houses, inviting the women to the meeting, we were constantly asked, "Where is the other lady the older one, when is she coming back?" When I explained that she was in America but hoped to come back they said, "When you write to her tell her that we love her and that all the people of Nux want her to come back!" And how profound and heartfelt was the sorrow that filled many hearts when the news came that Miss Ferrier would not come back to Egypt because she had gone to a better land. How the women flocked to our little Mission home to express their deep sympathy for us in our great loss but above all to weep silently for a friend that had

meant so much to them. I believe many of these women were won to the Lord through her life and teaching and hers will be the glad privilege of seeing some of these Egyptian jewels attached to the Saviour's crown some day.

On Thursday Nov. 12 a memorial service for women only was held in the church. The church was filled with women and with girls from the girls' school, of which Miss Ferrier had been the beloved superintendent for a number of years. The pastor made some opening remarks on the verse, "She hath done what she could." He said that was the highest and truest thing which he could say about Miss Ferrier. He enumerated many of the things she had done for the church, for the girls' school, for the many homes she had visited. He told about the benches she had given to the church and of the cloth for the communion table which she had sent to him just before she had left for America. The pastor was followed by his wife who read a touching memorial poem. After her Sitt Shafeeka, our Bible-woman, who had been associated with Miss Ferrier for over twenty years, recalled some of her experiences in working with Miss Ferrier. Among other things Miss Ferrier's prayer life had impressed her and especially the fact that she had prayed for eighteen years for the conversion of some Moslem pupils of hers and still believed that the Lord would convert them. Miss Malaka one of our teachers in the girl's school, told of her associations with her in the school and of the great love which she bore to Miss Ferrier who had been to her as a mother and as a sister. Finally Mrs. Reed, who had been Miss Ferrier's co-worker for two years arose and spoke a few words but the sight of the silent weeping all over the church was too much for her and for a short time nothing was said, each one present recalling to her own mind some memory of the dear one who had left us.

Miss Ferrier was a real friend, a wise counsellor, a deeply consecrated worker, who gave her all to this needy field.

HELEN J. NOORDWIER

**THE MEMORY OF THE JUST IS,
BLESSED—Prov. 10:7**

Our dear friend, Miss Helen Ferrier, was well known to many, many people of Egypt, especially in the two cities of Luxor and Beni-Suef where she spent most of her time. The sudden news of her death was sadly received. How we wept and how we grieved! She was our dear, sincere friend. She visited many homes and villages. She faithfully preached and prayed with all. She felt deeply with the sorrowing. She visited the sick. She was particular to know the names of all the Egyptian families. She smiled graciously at the children. She made the wretched happy in many different ways. In brief, she was a true Christian in life and sympathy. She was a prayer lady so that many sick people were healed through her prayers. She was also very generous and distributed to the poor. Because of all these things the Egyptians counted her as one of them in fact, she herself counted herself "half Egyptian."

Through her life, her teaching, her letters and her death of triumph we all have learned that which will make us more ready to hear the call of service for our Master here in Egypt and more careful to keep His commandments.

Glory be to His name now and for ever, Amen.

Written in behalf of the Egyptian women of Beni Suef, friends of Miss Ferrier by—Shafeeka Kelada—a Bible woman who has worked many years with Miss Ferrier.

—N. B. The above letter is just as Miss Shafeeka has written it.

**MRS. FINNEY AND MRS. HART
Tributes from Missionaries and Egyptian Friends.**

In January two of our best beloved missionaries were taken from us within ten days of each other. These two faithful workers have left an impress upon Egypt in a special way. They were both truly mothers in Israel and drew people to them because of this mother instinct. At Mrs. Hart's grave several young girls were heard to exclaim over and over again "Oh! our kind mother;" and one of the sweetest appreciations given to Mrs. Finney was expressed by a young man, saying "She was a mother to us."

Many tributes of love and respect have been given to these two women by our Egyptian friends through personal letters and through articles written in El-Huda (the paper of the church in Egypt) which would have thrilled their loving natures could they have heard them. They have heard them, no doubt.

Both their lives were very full of good works and many here in Egypt rise up to call them blessed. Their triumphal passing from earth to Heaven has been a striking testimony to the Christian's sure hope in Christ.

How we will miss them! Their loving presence, their wise counsel, their ever ready helping hands, their understanding sympathy.

How sweet to us all, their fellow workers here in Egypt, is the precious memory of our dear Mrs. Hart and our dear Mrs. Finney.

MRS. MAY ROSE HART

Historical Sketch prepared by Rev. R. G. McGill and read at the Funeral

Mrs. May Rose Hart was born at Cannon's Mill, in the boundary of Calcutta congregation, near East Liverpool, Ohio. She attended college at Richmond, Ohio, and taught

for a number of years in the schools of East Liverpool.

Mrs. Hart's father, Mr. Hugh Rose, and brother Hugh, were elders in the Calcutta congregation. Another brother, Rev. Thomas R. Rose, after studying law, entered the ministry of the United Presbyterian church. Three sisters and one brother survive in Mrs. Hart's family.

On the 8th of September, 1892, Mrs. Hart was united in marriage to the Rev. S. G. Hart, and sailed for Egypt in November of the same year.

Dr. and Mrs. Hart began their missionary career in Luxor, where they spent one and one half years, and removed later to Assiut to work in connection with the College. Here Mrs. Hart had charge of the Khayatt girls' school. Zagazig was their next field of labor for a period of 18 years. The large central girls' school of Zagazig owes much of its influence to the efforts of Mrs. Hart. During all this period Mrs. Hart directed the harem work of the city and district. One of those who knew Mrs. Hart during all their years in Zagazig said,—“She occupies a very large place in the hearts of the people of Zagazig and district, Moslems as well as Christians.”

Three years were later spent in the Luxor district in connection with mission itinerating work from the Mission boats.

In October, 1922, their home was established in Heliopolis, and work was carried on in Manshiet es Sadr girls' school, Shurba en Nuzha and Calioub Orphanage.

After an illness of more than twelve weeks, which was borne with wonderful fortitude and patience, Mrs. Hart entered into her eternal rest.

Mrs. Hart's fellow workers among the lady missionaries give this testimony in regard to her life and influence:

“Mrs. Hart was an ideal missionary. Her love for her Lord and for

those whom He loved was so great that she bore any trouble, any hardship, any suffering not with patience only, but with joy for the sake of Christ and His needy ones. She spent herself, her time, her money, in order that she might win souls, and they in turn become winners of souls. Her sense of responsibility for the lost was so great that she would pray frequently: ‘Lord let us not be the cause today of anyone going astray or being lost.’

In conferences she would, both in her public talks and in quiet groups, be able to get close to the hearts of her audience. She would by her keen and kindly questions lead them to confess their needs and sins and take new steps in self-surrender. We shall miss her winsomeness, her joyousness, her selflessness, and long to follow her as she followed Christ.

The home was her place of power for there through her Christian graces did she help to teach many another what a Christian home might be and the power of Christ in the home. Her home was where she delighted to let the sweetness of the faith that filled her life touch and strengthen all who passed by. With nothing less than a home where He was made supreme was she satisfied, and in it she was content if thereby others were being brought into closer touch with Him and were learning to know Him better.

And in the circle of friends there is seen the glistening eye, not because of her going, but rather because of the loss felt by those who miss her as companion and friend and advisor.

Her own touch with the Master was constant and her reflection of Him so sweet that those who met and mingled with her were as their best when with her. The friends will miss the uplifting influence of her fellowship.

Her advice was often sought, for hers was a life of rich experience, and her council was ever given in

such a sweet humble way, that those who sought her help went away having received more than they had sought.

To be such a friend, companion or advisor as Mrs. Hart was, would mean a constant humble walk with her Companion, the Master. And her experience and her work gave evidence of the faith that so often quoted the verse: "I know whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that day."

I have never known a missionary that came more nearly fulfilling my ideal of a perfect missionary than Mrs. Hart. Such self-abandonment, such absolute devotion to the cause of Christ, such love and sympathy for the poor and needy, and such untiring efforts to uplift others and give them the Christ, as were manifested in Mrs. Hart, are rarely combined so beautifully in any one life. Her wonderful example was constant inspiration and frequent rebuke to those who came in daily contact with her.

Mrs. Hart's influence during her life in Egypt has been a blessing to people of all classes, to missionaries and Egyptians. I asked one of the Bible women what was the one trait that impressed her in Mrs. Hart's life, and she said, "Her meekness and humility." Another one said, "Her broad sympathy with every one. When she found the people in sorrow she could shed tears with them, and comfort them by her words and her love." We have lost from our Mission one who was eminently suited for mission work of many kinds, superintending school work, or Sabbath School work, or Bible women in their visits among the homes of the people. Her house and heart were always open to entertain people from different walks in life, and her motherly care was seen not only in her own home, but in her care for the poor pupils and those in need.

May God comfort Dr. Hart and his

loving sons and all those who will miss her loving ministrations.

TRIBUTES TO MRS. S. G. HART

For five years I lived in the home of Dr. Hart and Mrs. Hart, closely associated with them in life and work. Each succeeding year but brought a greater realization of Mrs. Hart's depth of devotion and sincerity of desire to lead all classes to the Master who was the Light of her own life. And all classes loved her. Old Kalti Haleema, the milk woman who brought milk to the house through all the years I lived in it, and more, was devoted to Mrs. Hart. A proud grandmother in a Mohammedan household, during Mrs. Hart's last illness, begged me to send her greetings, saying that she and the whole town owed her a debt of gratitude. A young countrywoman of our own, came through a time of misunderstanding to the humble confession "I had not realized how far Mrs. Hart was above all that is sordid and selfish and worldly."

I do not think she would like this public record of appreciation. Yet it is right that those who love her and were for the years of her service in Egypt separated from her should know that here, too, she was beloved, and that, through her, many received all that is noblest in their lives and character, and their hope of life everlasting.

ELSIE FRENCH

AN APPRECIATION OF MRS. HART

With sorrow filling my heart, I write of the pious woman with whom it was our good fortune to live for many years. During those years she was as a lamp, giving light to all with whom she came in contact. Now she is but a body in the darkness of the grave, and there remains of her on earth nothing but the beauty of our memories of her.

This woman was Mrs. Hart, the wife of the zealous American mis-

sionary Dr. Hart. I knew her from my very infancy for she often came to our village on evangelistic tours and even then I liked her and felt the power of her attractiveness, because of the pleasantness of her face and manner and the kindness of her deeds.

When I was somewhat grown, she advised my parents to let me go to the American School in Zagazig to be educated there, because there was no school for girls in our village. They at first refused, but it was God's plan that I should be under her care in home and school, and so I came to Zagazig. I cannot describe the grief that filled my heart when first I left my village and my own family, but my grief and loneliness were quickly driven away when she embraced me lovingly and kissed me warmly, for I was assured that I had found in her a loving mother.

How great was her unselfish and sacrificial love for us (for we were several village girls under her care) which impelled her to sit up late at night sewing for us, not only that we might have the necessary articles of clothing, but also that we might have for the Sabbath a new dress which we wanted, or something else to please us, even as a mother would do for her own child.

Nor was this her only care. I well remember how she used to go from village to village, often walking, with no care for the length of the way or the heat of the day and the weariness of her body. One day she came to our town in one of these journeys and it so happened that there was there a poor woman in trouble, a woman not only poor but so filthy and disgusting that her own townspeople were unwilling to approach her. Mrs. Hart found out about it, and then she went in and sat down beside the poor woman and talked to her and comforted her. Then indeed did the tongues of those who had been unwilling to touch the poor creature ring with the praise of her who

showed the spirit of Christ toward even such as she.

Hers was a very generous heart. She made herself entirely responsible for our care, for our food, our clothing, our education. Nor did she ask our parents for any gift toward this expense unless one voluntarily offered it. So it sometimes happened that her own funds were not sufficient, and I remember that she once took two of her own dresses to provide clothing for girls who needed it, taking no account of her own needs.

Another thing that amazed us was her great humility. She did not hold herself at a distance nor regard us coldly from a height, but spent her leisure time with us in games and play while we gathered around her as children gather around a mother. Once she found a poor sick man in the street with no one to care for him, and she took him to her home and cared for him for some days while we marvelled at her for this deed.

She was very kind. We were happy to be with her for she met us with smiling pleasantness and treated us with justice, making no distinction between child and child, so that we hardly felt our separation from our own mothers. Once after I had finished school and was still living under her care in Zagazig and teaching in the little mission school in Kafr el Hukama, it rained very hard. When it rains in Egypt, the streets are very, very bad, almost impassable. She sent her servant to me to prevent my going to school if I had not already started, and, if I had gone, to catch up with me with her own coat and overshoes to protect me from the rain. And once I was sick and all the other girls were in school and I was alone in the house. I slept and awakened to find her standing beside me with a cup of milk. I asked her if she had been there long and she answered that she had been there a quarter of an hour, unwilling to wake me, preferring

rather to hinder the completion of her own many duties than to cut short my sleep.

From the time we were little she taught us to tell the truth, to be honest, to keep the Sabbath and to be kind to others. She taught us to pray before we slept and continually urged us on to the reading and study of God's word until we knew many passages by heart.

Her heart was always tender and her eyes always open to the needs of others. Many and many a beggar she helped with gifts of money or sympathy: many and many a child besides us, who were directly under her care did she help to secure an education and to grow into useful manhood or womanhood.

Indeed, even were I to continue to tell instance after instance of her care and kindness to me and to others, I could never do justice to all I feel concerning her and to all that I know her to have been. She was far above the usual in her character, and Zagazig can never forget the loving, sacrificial service that she rendered its people.

Personally, I can never hope to repay the debt I owe her. But for her, life for me, would have held only darkness and ignorance and a vain searching for the meaning of the things I did not understand.

We say farewell to her; and yet she is not gone from us so long as her influence remains with us, an example to correct our errors and to lead us on to higher things. And we rejoice for her that her days of weariness are over, and that the eternal joy and peace of heaven are hers, and the reward of her loving services.

Signed, AGEEYA HANNA (One of the household of girls who were, for some years, Mrs. Hart's special care, and for some years past a teacher in the mission's schools.)

(Translated from the Arabic.)

MRS. HART

An appreciation written by
Miss Mariam Saleeb, Egypt.

While my parents gave me life, Mrs. Hart taught me the value of life. When a very little girl I was sent to Zagazig to receive my education in the Mission School for girls there. Although the Zagazig school is but a day school yet for the accommodation of the people living in the small villages near by a small boarding department has been conducted for years.

Because I was lucky, although unlucky as I thought then, I was the first boarding girl. How sorry I was to leave behind me in the village a kind gentle mother! But it was my good fortune to be in the care of Mrs. Hart who was better to me than a mother. I was the only girl she had to look after so I experienced all her love, kindness and help.

Not long afterwards, many girls were added to my section and our number was gradually increased. Then a well arranged work began. In addition to our school work which we did in the day school, Mrs. Hart taught us household work, such as cooking, washing, knitting, sewing and needle work.

Moreover, she planned to study the Bible with us regularly, and every morning and every evening we had careful and useful Bible lessons without missing a single time. In addition to this at the times of vacation she kept us in school for a few days at a time for special instruction in the Bible.

Not only that, but I feel that she made herself a good example of Christian living and all that came in contact with her could not help but love her. Her heart was always open to the poor and needy. Whenever any of us would go with her to visit a poor family or to do evangelistic work in the homes, she would turn our attention to the people around us—a flock without a shepherd. She

led us to feel our responsibility for the salvation of precious souls.

Great is my debt of gratitude to Mrs. Hart and not only I but many of my fellow workers from among the Egyptians, ministers and wives of ministers who have received instruction from dear Mrs. Hart, give like testimony.

TRIBUTE TO MRS. T. J. FINNEY

The following tribute to the life, work and influence of Mrs. Finney has been written by Mr. Metry S. Dewairy a prominent elder, in the United Presbyterian Church in Egypt.

A GREAT MOTHER IN ISRAEL

I was asked to write out of my personal experience a word of appreciation about Mrs. Finney, her noble character, unselfish service and devotion to the work of the Lord in Egypt.

Mrs. Finney was one of the best Christian workers and one of the choicest of the earth. It is not possible for me to give a full description even of the few things which I am going to mention in a very general way.

It was my great privilege to begin my life work with the late Dr. Finney when I graduated from Assiut College in 1895, and to work with him till his death in 1915. This long fellowship which moulded my life and made it just as it is now, enables me to give a word of personal testimony, concerning Mrs. Finney.

First of all she was noted for her motherly love to all. From the very first day of my arrival at her house she made me feel at home. Her wide experience and tender love gave her advice weight and hearty acceptance. Once she was in charge of a summer home for the Egyptian Christian workers. All of them testified that they had never spent such a helpful time during a summer holiday. She would gather them around her just as a mother would and ask them to

choose the kind of food they liked best, make plans for picnic excursions, help them to write the day's program. Every afternoon after tea she would gather them together to teach them some new tunes and new songs and to recite Bible texts.

She was famed for her hospitality. Her home was open to all. She had a special interest in the young men and women of the church and would gather them every now and then for a social time in her home. At these social gatherings there were always interesting talks on religious and scientific subjects, then some clean games and delicious refreshments served. By the means of such gatherings for the young and also for the older ones she rendered a great service to the church and created a feeling of peace and good will among all.

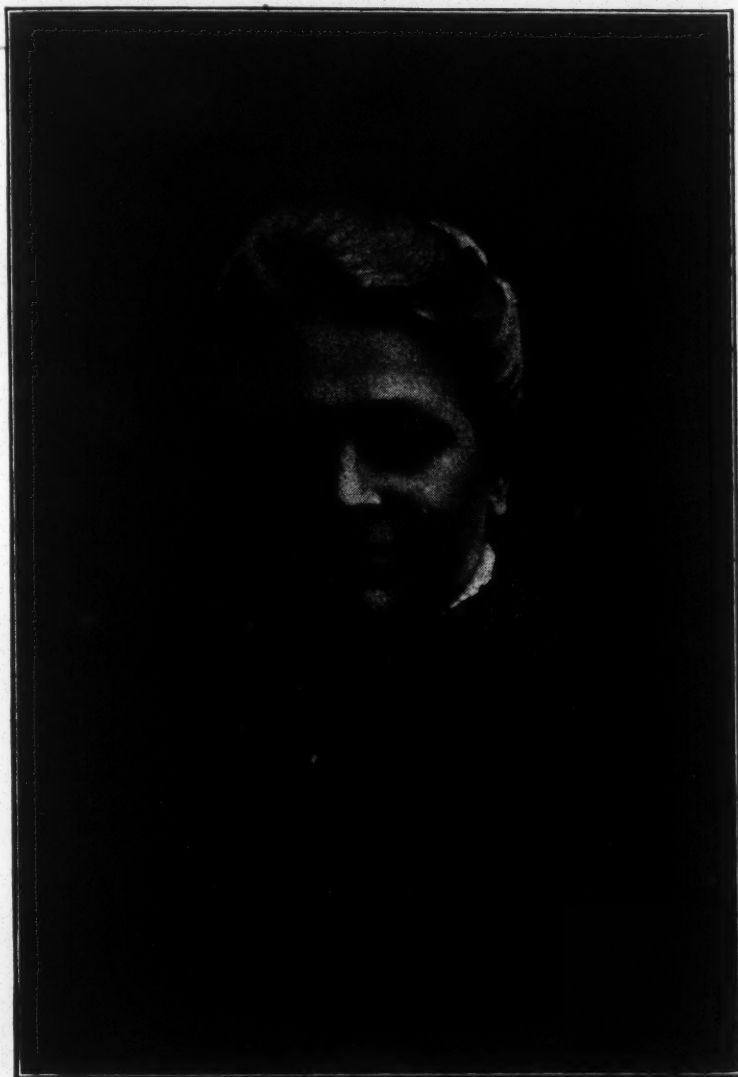
Her highly dignified personality made her seem like a queen among women and drew respect of all, even at first sight. It can be well said that she was "the worthy woman whose price is above rubies." She had an easy approach to people in high places and position and at the same time she was thoughtful and careful in her attention to the lowly and poor. Her frequent visits to homes of the needy and her keen desire to help them made her indeed, a mother beloved.

She had wonderful vision and constructive ability. It was the good fortune of three cities in Egypt that Mrs. Finney was allotted to them successively. First, in Mansoura, the capital of a large province in the Delta, Dr. and Mrs. Finney lived for fifteen years beginning 1882 and left their work there with an organized pastorate, a good school building, and more than fourteen schools in the district. In 1896 they were transferred in Alexandria. They had many difficulties to encounter. The congregation was small and the members quarrelling with each other. The Mission headquarters was an old

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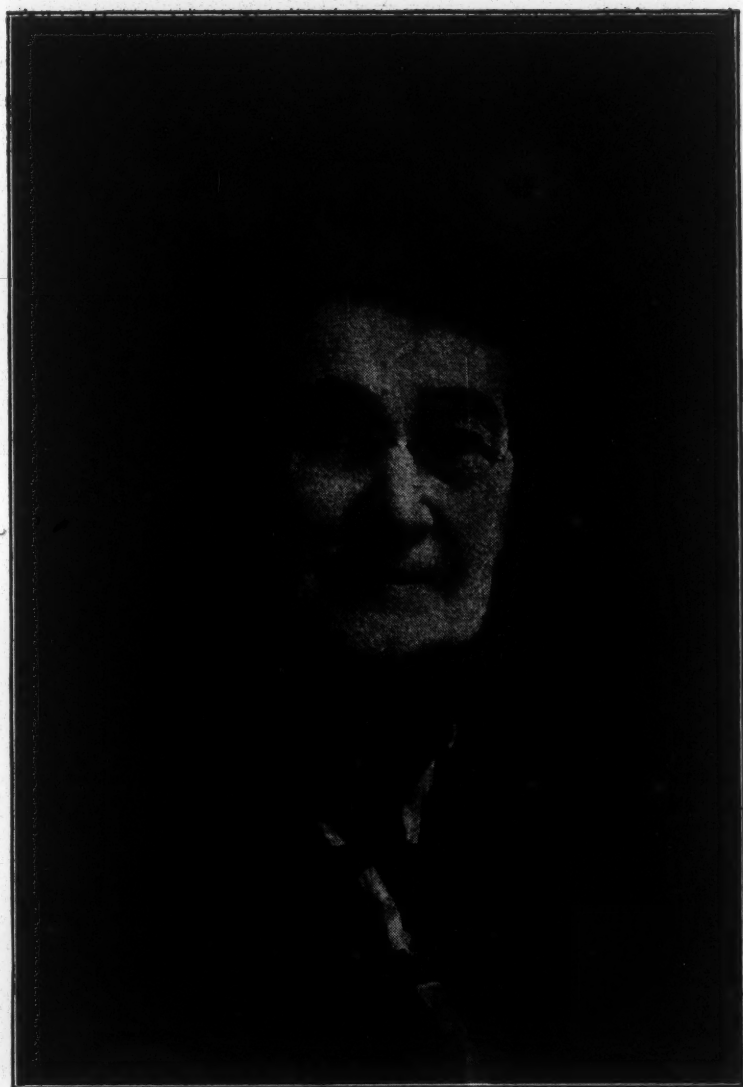
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MRS. S. G. HART

Cut furnished from the Mrs. George Moore Memorial Fund.



MRS. T. J. FINNEY

Cut furnished from the Mrs. George Moore Memorial Fund.

house in the Jewish quarter. Mrs. Finney worked hard with Dr. Finney in building up the congregation and in raising money to build a suitable church and Mission Building on the lot which had been purchased by the former missionaries in Alexandria. The American Mission Building and Church in Alexandria are real monuments to the labors and faith of Dr. and Mrs. Finney.

After Dr. Finney's death in 1915 she was stationed again in Mansoura for awhile, then in Cairo. Here she helped again a great deal in the building of a new church which is now one of the most flourishing congregations of the city of Cairo.

Last of all and not least was her prayer life. Many incidents could be mentioned if the space permitted. In many cases, known to me Dr. and

Mrs. Finney had not one cent to pay the workmen on the building and to get the necessary materials. In such cases both would take the matter before the Lord and often we were asked to join them. Not a single time did the Lord fail them.

Mrs. Finney's death is an irreparable loss to the church, to the Mission and to the country of Egypt, also I want to say to myself and to my children. At her deathbed I had the privilege of seeing her one day and of hearing her sweet voice and motherly advice. She said "I want to tell you how much I love you and all your family and I am asking the Lord to make you the best man you could possibly become and to use you to keep together the Christian forces in Egypt."

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Every reader of our Magazine was a friend of Mrs. Thomas J. Finney, whose "going home" was announced in the February number. From letters received since, we are able to give you some details of her last illness. We have information from various sources, but shall quote principally from the full accounts sent by Miss Minnehaha Finney of Tanta, who went at once to Assiut as soon as she learned that Mrs. Finney was in the hospital in that city. During the thirty-one years of Miss Minnehaha's work in Egypt Mrs. T. J. Finney had not only been "Cousin Nannie," but also mother and sister, so that they were very close to each other in every way.

Miss Finney writes: "Her illness seems to have developed suddenly. Last summer we noticed that her neck was much swollen and upon mentioning it she replied that she

supposed she had a goiter but thought there was nothing alarming.

Dr. Henry is now located in Cairo and when Mrs. Finney called him in, he told her to get to Assiut as quickly as possible, so as to be near the hospital and her daughter. This was a few days before the annual meeting of the Association which met in Assiut. Mrs. Finney continued to feel miserable and called in Dr. Madden. He urged her to go to the hospital at once as her trouble was more than a simple goiter. Dr. R. S. McClenahan of Cairo was notified at once. There was a growth right under her breast bone which developed so rapidly that it made breathing difficult, especially at night.

It is a blessing that we have such a good hospital in Assiut where patients get such excellent care."

As soon as Miss Minnehaha Finney arrived, January first, she was

told that Cousin Nannie's passing away would be a matter of a short time.

"Her nights were very distressing. During the day she was a little better, but not able to see many people. Her daughter, Davida, was with her all the time, and it is perfectly wonderful to note how she has been given strength to carry on. Her mother's great desire was to be taken home to be with her Lord. Her suffering was terrible on account of the distressing breathing, but heart and pulse kept up splendidly.

During all the days her condition began to get worse, so that her neck, hands and arms were terribly swollen and she was very uncomfortable. She was unable to lie down, but had to sit up in bed with pillows propped up at her back, day and night, and seemed unable to sleep, unless someone held her head. That was done as much as possible, by loving friends anxious to relieve her suffering.

Word was immediately sent all over the Mission and the friends began to gather from Cairo, Alexandria and elsewhere to Assiut, knowing that the time was short, and all earnestly praying if it were God's will that her life might be spared, but, if not, that she might be relieved from her great distress.

She quite frequently took sinking spells. The last one took the form of a chill. The English nurses of the hospital were doing all that possibly could be done, but, alas, everything was unavailing, and quietly at four o'clock she passed away.

Standing at her bedside were her nearest and dearest, Davida close beside her, and Dr. and Mrs. R. S. McClanahan, Miss Hogg, Dr. Henry and Miss Minnehaha Finney.

How she wanted to go! Nothing better could be asked for her than that she could be in Heaven, the place she had been longing for so fervently. She said once she did not know anyone could suffer so much, and it would be such a joy to go.

Difficulty in breathing brought on extreme weakness, and she slept only in snatches. She communed much with her Lord and loved Scripture reading off and on, although she could not listen long at one time. She also loved to have singing and quite frequently Mrs. Neal McClanahan, who is a beautiful singer, would come and stand just outside her bedroom door and sing softly. Sometimes others of the good singers would join Mrs. McClanahan.

She knew and spoke messages to them. Mr. Dewairy, who worked so long with Dr. Finney on the church papers, received a nice message. Davida had sent him word that her mother was too weak to see him, but Mr. Dewairy came anyway. Dr. Hart, also, whose wife had been buried exactly one week before, came, but even he was unable to see her. He said, 'Does Mrs. Finney know people?' 'Yes.' 'Will she know that we have come for her funeral?' 'Yes.' The beauty of that strange situation was that she was so ready and eager to go that it did not worry her at all to know that people were gathering from all quarters of the Mission.

The funeral service was held at nine-thirty in the morning in the College Chapel of the Preparatory Department of Assiut College. The casket was made of hard wood and stained a lovely brown, lined with white. The church decorations were beautiful. There were palms banked across the front of the platform and great brass bowls of roses at the corners, other bunches on the piano and small tables. On the casket were bouquets which the missionaries made, because there are no florists in Assiut. White cheese-cloth was hung over the little curtain around the little platform and down over this was hung the lovely drooping pepper. Green and white were used as much as possible, but all the flowers were colored. On the front of the pulpit was a lovely wreath of an asparagus

fern and large pale pink roses. Another lovely wreath was of pepper and pale lavender asters. Most of these flowers were gathered from the college garden and from the gardens of Egyptian friends; some were brought from Cairo. At the cemetery the flowers were banked around the steps to the mausoleum and adjoining crypts and the floor was covered with eucalyptus leaves, fresh and fragrant.

One of the Bible women said, 'Mrs. Finney's death and the funeral and the way Miss Davida and you all acted at the service and at the cemetery have given me more help than many sermons. Truly the fear of death was taken away.'

A great many Egyptian friends went to the cemetery which is over four miles away, a lovely little enclosed plot just at the place where the vivid green of the fields joins the desert. Nearby is a thronging town of ten thousand people eight thousand of whom are Mohammedans.

The American Mission has a very large vault and it is arranged in such a way that it sets one's mind at rest about leaving the precious body of a loved one so far away. Mrs. Finney's body was buried in a 'new tomb' which was sealed up and there she lies until resurrection morn, but her spirit and soul are now in glory with Christ whom she longed to see.

The name of the cemetery is Dronka. It took some time to go, as the hearse is as yet drawn by horses, but all the friends went in motor cars. The vault is quite a long structure and all the friends stood inside. Some of us think that much more easy to bear than to stand by and watch the body of a loved one lowered into the ground. Her body lies in the tomb something like the one in which the body of our Lord was laid.

The order of the service was as follows:—Quartet by Dr. and Mrs. Neal McClanahan, Miss Dilling of the P. M. I., and Mr. Phely, of the Col-

lege, "I know whom I have Believed." Prayer by Rev. A. A. Thompson. Scripture by Dr. Alexander. Her life by Rev. Scott Thompson. Remarks, "My Peace I leave with you," by Dr. Neal McClanahan. Quartet, "Just as I am." Remarks in Arabic by Rev. Samuel Girgis of Cairo, Rev. Tawfik Saleh of the College, and Rev. Maowed Hanna of the church in Assiut. At the cemetery, Prayer by Rev. Neal McClanahan, and the benediction by Rev. Samuel Girgis. Rev. Samuel Girgis had been her pastor in Cairo, and she had been a wonderful help in his church in Shoubra, Cairo."

Dr. and Mrs. Finney were the parents of three children. Dr. Clarence Finney is a physician practicing in Springfield, Ohio. Ethel is married and living in Coshocton, Ohio, and Davida was with her mother, as you all know, in Egypt, living together until last year, when Davida went to Assiut to take charge of the Khayatt School. The married daughter, Ethel, cabled to know if it were probable that she might get to see her mother if she started immediately. The reply was affirmative, so she started on her sad journey, arriving in Alexandria on the thirtieth of January.

At the close of the funeral service Davida went with friends down to Cairo and was to be entertained in the home of Mrs. Robertson, where she would rest until she would go to meet her sister, Ethel. It will be a great comfort to both these sisters to meet each other, even though the mother whom they loved had passed out of sight.

We quote the following from an Egyptian newspaper, which gives some idea of the esteem in which Mrs. Finney was held by people of another race and another tongue:

"Mrs. Finney came to Egypt with her husband in 1882, in what were politically stirring times. She was closely identified with Dr. Finney in

all his labours, first at Mansoura, where they were stationed for fifteen years and where they built up a promising church, and then for almost twenty years in a wider sphere at Alexandria.

Mrs. Finney had a large share in raising funds for the erection in Alexandria, of the American Mission building and church on Rue Sidi Metwalli, which remains in a very real sense a monument to the labours of Dr. and Mrs. Finney in the city.

After her husband's death in 1915 she was stationed for some time at Mansourah and latterly in Cairo.

Everywhere her hospitable home stood open in welcome to all comers. She had an attractive personality, a keen mind, wide interests and broad and deep sympathies. Her social friendliness and deeper gift of friendship drew to her a wide and varied circle, rich and poor, cultured and ignorant, Egyptian, British and American."

Mrs. Finney has served the Lord forty-four years in Egypt. During the eleven years of her widowhood she was a missionary under the care of the W. G. M. S. Her last position was being house-mother in the beautiful new building in Cairo where all our young lady missionaries have a home the first year of their stay in Egypt. You can imagine how she would mother these girls and how they all loved her.

We do not understand the mysterious providences. Egypt has certainly been sorely bereaved. Helen Ferrier, Mrs. Hart and Mrs. Finney gone to their heavenly home, and dear Dr. Buchanan sent home for health reasons. All these were veterans in service. And then came Miss Rose Smith, who had been out less than two years. The Master makes no mistakes. We can only say, "The Lord gave and the Lord taketh away. Blessed be the name of the Lord."

We are confident that the Master

has consecrated women ready to hear His call and go out in His time to fill these vacancies in the ranks. Will you not all pray that the Board may be given divine wisdom in the responsible duties of selecting foreign missionaries?

We are much encouraged by the interest the women are taking in the Mary Clokey Porter Girls' Boarding School. We are awaiting word from Egypt before we order the equipment. We sent on the estimates and as soon as we hear from them we will be ready to give the order.

The latest information from India is that Miss Beale, Miss Lincoln and Miss Minnie Beatty were to leave India in March. We deeply regret the necessity for Miss Beale's coming home at this time, but the doctors advise a change of climate, hoping that her heart may regain its normal tone. Miss Lincoln and Miss Minnie Beatty are accompanying her, the first named being a graduate nurse so that she will be well cared for.

The Foreign Board thinks it has a doctor in sight to send to Addis Ababa. Dr. Lambie must have some help and there is a probability that he will come home on furlough in the very near future, probably bringing the children along and locating them in some school in America.

We are very busy these days working on estimates. It is one of our hardest trials to refuse askings that we know are desirable, but that we cannot grant until we have reasonable assurance that the cost will be forthcoming.

Let us thank the Lord that Dr. W. B. Anderson, George B. McClellan and the Rev. Mr. Edie all continue to improve. Dr. Anderson is able to be up and walk around the room a little while every day. Mr. McClellan hopes to be in the office the first week in March.

Miss Rose Smith has gone to her home in Rochester somewhat improved from her sojourn in Columbia Hospital.

The Misses Polkinghorn and Stewart are still under the doctors' care. Let us pray that the means used may bring about complete recovery.

Miss Dora Mason of Egypt has been a guest at Columbia Hospital and is recovering rapidly from two operations. She expects to leave the hospital in good condition the first week of March.

Miss Dora Whitely of India is expected to enter Columbia Hospital as soon as arrangements can be made.

Let us pray that the comfort of the Holy Spirit may be given to those who have been so sorely bereaved in Egypt; that the Lord will thrust out those whom He has called to fill vacancies in all our ranks; that the Boards of the Church may have divine wisdom as they are facing responsibilities concerning budgets and estimates and that sufficient money will come in to Lord's treasury to amply supply all its wants. Let us pray that there may be a great

spiritual revival in our Church, that the young people may be led to give their lives to the Master who gave His life for them; that the pledges for the New World Movement may be fully paid; that the money from regular sources will be ample to carry on the work already established and undertaken; that the membership of the Women's General Missionary Society may be largely increased; that the program committee for the Monmouth convention may be given great wisdom to plan in such fashion that it shall be the most spiritual convention we have ever had; that the number of the Magazine subscribers may be largely augmented; that contributions may come in for Mrs. George Moore's Memorial, worthy of one who gave twenty-one years of her life in gratuitous service to our Magazine, and that all engaged in the work of the Church may be so filled with the love of God that we shall harmoniously work together for the upbuilding of the Kingdom.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

Mrs. E. A. Featherstone, 401 N. Ninth St., Monmouth, Ill., has been made Chairman of the Junior Exhibit Committee for the Monmouth convention. All packages intended for the Exhibit should be addressed "Junior Exhibit," College Auditorium, Monmouth, Ill., and should be sent in time to be received on Monday June 14th. The name and address of the one who has sent the package and the society represented, should be carefully attached to all articles not only for the convenience of the Exhibit Committee but also in order that the missionary who receives them may send

her note of thanks as she desires to do. All the usual articles will be welcomed at the Exhibit, with the exception of scrap books. Send picture cards instead of the scrap books.

We are most happy to welcome a new Junior society at Farview church, Petrolia, Pa. in Butler Presbyterian. Mrs. W. W. Woodburn is the Supt. Twentyfive members are enrolled. Their Thank-Offering amounted to \$25.00. This church over one hundred and twenty-five years old has never before had a Junior Society. It is our prayer that many blessings may be theirs.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

Just a song, but the voice of the singer
Sang a message sweet from above,
As it went to the heart of a stranger
With the song of Jesus' love.

Just a thought, gleaned from God's book
of wisdom,
But it fathomed the darkest night,
When it brought to a sad grieving mother
Clear visions of heaven's own light.

Just a small act of kindness for others,
Like a flower in the King's highway,
Which blossoms and kindles sweet fragrance,
And helps make God's sunshine each day.

Just a hand clasp to cheer some weak
brother
Thus fulfilling that wise decree,
Inasmuch as you do it to another,
Christ says, "Ye have done unto me."

Just a step toward the light though in
weakness,
Just strength for one day at a time,
And commonplace duties will brighten,
When done in His service divine.

Just an every day life for the Master;
Just doing the "next thing" alway;
And then at the close, our service completed,
We are crowned forever and aye.
Selected.

THANK-OFFERING BOXES

Do you have one? Where does it stand? Can you see it each day? Has there been one day or even one hour that God did not bless you?

His blessings to us are continual, but so often we do not see these as blessings. There is nothing so good to clear our eyes of selfishness and make us see the Giver as the THANK OFFERING BOX.

The box explains itself and proves a blessing to each user.

If you question this statement just try it for one year then write to your secretary and tell your experience.

In going over reports of societies we find many more societies used the boxes last year than any previous year.

Some societies report that they do not use the boxes. To those we say "GIVE THEM A TRIAL." Order boxes from 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

PRESBYTERIAL THANK-OFFERING BEARERS

Will each Presbyterial appoint one of its delegates to the General Convention at Monmouth, Illinois, to act as Thank-Offering Bearer for the Thank-Offering Service Monday night.

As soon as this appointment is made please notify the one appointed and also send name and address to the General Secretary, 905 Publication Building, Pittsburgh, Pa.

THE EZEL THANK-OFFERING FOR 1925

A number of letters had come to me, following their Annual Ingathering: "NINETY-ONE DOLLARS! But more coming in and we aim to reach our goal:" and reach it they did for the Ezel folks were in this race to win.

In the church, back of the pulpit, under the Stars and Stripes, had hung the Thank-Offering poster, with their decision written large "ONE HUNDRED DOLLARS!" And in loving memory, I can recall the faces of our dear women that memorable day, following our first Thank-Offering, when the question arose, "Shall we try to reach a certain amount for next year?"

There was a pause:—Our Mountain women are not given to much

speaking, then one, speaking for the rest, sounded the challenge: "It looks like we ought to make it a hundred dollars:" a hearty nod of approval from the little group, and the action was taken without discussion. Oh, the faith of them!

Three thousand miles away, but I can read between the lines the story of their devotion and sacrifice, their vision that never lost sight of that goal, their patient persistence (a heritage of our Southern Highlanders) that held them to the end.

The history of this little Mountain congregation, its rapid development, its loyalty to United Presbyterian rulings, is perhaps without a precedent in our church, and, while ONE HUNDRED DOLLARS "doesn't look like a great deal" to the average congregation, yet if a goal were set in proportion to numbers and financial

ability, and as faithfully adhered to, our 1926 Thank-Offering would soar to a figure as yet only reached in our dreams—yes, more, it would open the windows of Heaven with its promised blessings.

"EZEL" true to her name is pointing the way. Have you set *your* goal for 1926? JEANETTE C. ALTER

Our readers will rejoice with the women of Ezel and be delighted that they passed their goal of one hundred dollars and gave one hundred-two dollars and fifty cents. This is their second thank-offering. A little over one year ago they organized and at once gave a thank-offering. Now they have more than doubled the amount of the first gift. They talked and worked for the Thank-Offering through out the year with this splendid result.

Secretary

Young Women's Department.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;

MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST

WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SIEZE IT,"

YOUNG WOMEN'S SPECIAL WORK FOR 1925—1926

Support of Pasur, India, Girls Boarding School, \$4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, \$2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, \$800.00. Total askings \$7,830.

Each Society is asked to contribute at the rate of \$1.00 per member.

THE YOUNG WOMENS PENNANT

For the past three or four months you have read something about the proposed pennant to be awarded to the presbyterial attaining the highest mark. The points have been commented on at more or less length. Another remark may not be amiss. The question has been raised as to the rally to be held annually. How much authority will it carry? Is it to be considered as another organization? Will it be necessary to elect officers?

As to its authority, it is not a business meeting, but is just a getting together of societies in order to create enthusiasm and exchange ideas. It is not therefore an organization hence it is not necessary to elect more officers. The official business meeting of the young women's societies is the presbyterial. Together with the women's and junior organizations, the business is conducted.

The young women's secretary of the presbyterial is the leader and presiding officer in the rally. She

may call to her assistance a secretary or reporter for the occasion and others to help prepare a program. If an offering be taken to bear the expenses of the meeting and a balance remains, it may be applied to some work under the care of the Women's General Missionary Society.

This rally does not take the place of the presbyterial (annual or semi-annual) meetings.

DO YOU RECALL?

And so you have made up your new program. Do you recall that a request was made quite some time ago for a sample copy of it? Some societies have been quite prompt in forwarding the desired leaflet, but yours was not received. Perhaps you forgot it or it miscarried or something else happened. Will you not mail one today (the day you read this) to the general secretary. Every program is likely to carry a point that some other society can use to advantage. Will you not try to remember that there is ever a desire for new programs?

YOUNG WOMEN'S YEAR

Our Lutheran Young Women are to enjoy this year what is called "Young Women's Year." It is suggested that a young women's rally or like meeting be held early in the year. Many of our young women enjoy yearly rallies and as you have read in the past three numbers of the Women's Missionary Magazine, this event is to occur in one form or another in every one of our presbyterials if possible this year of 1926. But as a Young Women's Department we are to celebrate our 25th birthday in 1928, two years hence. Have you some idea which might be feasible for this event? Will you not send in any thoughts you may have on the subject? If anything special is to be thought of, we must begin early to make our plans.

In suggesting a plan or plans, will

you not consider something which might be used at the General Convention or at the several presbyterials or perhaps by each society.

A SPONGE

Does it call to mind the coat that needs refurbishing? Or, does it suggest some good home made bread? Perhaps the near approach of spring cleaning causes you to see yourself in the act of bringing back the pretty colors to the living room rug. Our subject may rightly start anyone of these lines of thought. There is yet another type of sponge,—the person who lives off others. And there are material, moral and spiritual sponges.

Did you ever stop to consider whether you are paying your way in the world? Of what value is your citizenship? Are you a positive force for righteousness whether it be in matters social, political or religious? You see unless we are a help in the world, we are getting good things at the expense of others and so are sponges. Did you ever hear some one talk about her wonderful mother and yet who emulated her not in the least? She was hoping to be accepted because of her mother's good deeds and pure life, simply because she was her mother's daughter. She had earned nothing yet hoped for something. A sponge!

How about the people who boast of their *former usefulness*? Yes, indeed, they taught a Sabbath School class, sang in the choir, spent so much time at the church, and so forth and so on. Now housekeeping, profession or something else has caused a lapse. How much they had done, was rolled about as a sweet morsel in their every conversation! Living off the past? Yes sponges.

Perhaps she was a one-time missionary society president and had been quite up in missionary doings, but she had moved to a new locality and found things so different. She

really did not care much for the new church—but my! Once she had been *so prominent* and worked *so hard*. She expected her past to keep her buoyed up in the minds of others. Would you not call her a sponge?

In a certain sense, we are all sponges. God is the great giver. We receive, but do not deserve it. We possess but do not own. We have but it comes from the hand of another. None of us has anything whereof to glory so “why should the spirit of mortal be proud?”

In another sense, it is possible to be out of the class of the sponge. God has made us responsible beings. He has given much authority into our hands. He expects us to be busy and to contribute to the good of men. How unwilling should we be to live just to get. How unworthy of us to enjoy the fruits of another's labor, “to eat the fat” and “drink the sweet” and give nothing in return.

What do you consider yourself to be? What do others think of you? Let us be useful while we have opportunity.

Methods

Does your society have an annual banquet? A good suggestion for use at such a dinner comes from our Lutheran friends. Of course it may be used at any dinner, society or presbyterial. The place card is quite popular. For this card, a story leaflet was used. Two leaflets suggested were “Three Knocks in the Night” and “The Girl Who Volunteered to Stay at Home.” By sending to the Literature Department, 904 Publication Building, Pittsburgh, Pa. a catalogue may be secured. Or, you may secure quite a number of readable leaflets by writing the department and stating just what purpose you have in view.

This thought comes to mind that instead of having the ordinary after dinner speeches, which may or may not have a missionary point, these leaflets might be read or given in your own words if you can glance over the story and reproduce well in short order. In this way information would be disseminated and interest stimulated. No one would be compelled to read her leaflet if it would embarrass her over much. Most people can do well if they try hard enough.

Miss Gretta Williams sends a fuller explanation than that appearing last month of the plan used by

the Denver society to interest its members in the monthly meeting. She says: “I shall try to outline briefly just what we do.

The plan has been in use only the past five months and it is somewhat difficult to determine as yet just how the attendance compares with meetings of the last year but we feel that the plan has aroused more interest in matters pertaining to our organization. Members are not always at church the Sabbath before our stated meeting date and would not be notified were it not for these notices which are received the Saturday before the meeting.

For our Society, eighty notices are used each month, a different color of paper stock for each time. The stock used is twenty by twenty-six inch fifty pound cover paper of antique finish, cut to the size of six and one half inches by nine and fifteen sixteenths inches. For mailing, two folds are made, one short and one longer, making the final depth three and five eighths inches. They are fastened with a small gummed seal—clips not being permissible and the mailing cost or rather the postage is one and one half cents each.

Enough blanks for ten months or the year are printed all at one time

to save printing cost. The top heading is very similar to a letter head, then five and three fourths inches of body space is left blank. At the bottom is the perforated coupon or dinner reservation ticket two and five eighths inches in depth by four and one eighth inches wide. In the blank or body space is placed the matter or announcement of the meeting each month, prepared in keeping with the month and its meeting. A stencil for mimeographing this part is used or it may be multigraphed and fitted into the blank space for the subject matter.

These notices outside of the postage cost approximately one cent each

or \$10.00 a thousand if gotten up as outlined. The writer being engaged in advertising and publicity work handled these at less expense than otherwise could have been done. The cost quoted, however, does not include the inserting of the body matter. In nearly every Society a stenographer having access to a mimeograph can do this part."

The society wishing fuller information might write Miss Williams at 1202 Lincoln St., Denver., Colo.

Please send in for publication any good ideas you may have. Somebody is waiting for just what you have to offer.

Freedmen's Missions.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilksburg Pa.

In the time that has elapsed since my last article the reports from the different stations have been most regular and most encouraging. Schools and dormitories are full and the boys and girls are showing interest in all departments of school work. The contributions of second hand clothing have been generous, and children and parents, who could not have been suitably clothed otherwise, have been helped by the thoughtfulness of their Northern friends—the good women of the Missionary Societies. To each one of these contributing societies, we express our sincere thanks.

The advanced cost of living is making it hard for the boarding departments, but they hope to come out even at the close of the school year.

In the sewing rooms, the time has come when the girls of the graduating classes are beginning to plan for their dresses for Commencement. Each girl, who has taken this course makes her own gown. Many a pretty dress is the result—"up to the minute" in style, with the smallest expenditure of money.

The domestic science classes are

producing good practical cooks—girls who can serve as well as cook a well rounded meal. The ones who finish this course have no trouble in getting good positions, either in homes or as teachers in this particular branch.

Mr. Simpson, Millers Ferry reports while the weather has been severe, the heating system in the Mary Clokey Porter dormitory, together with the clothing sent by societies, have made them quite comfortable.

The tenant houses on the farm at Prairie have all been re-roofed and the land is being prepared for this year's crops. Cotton seems to be the only crop which pays. While grains of different kinds can be raised easily, there is no market for them and the "boll weevil" is a menace to the cotton crop.

We are hoping for a good accounting, however, at the close of the year, in spite of the loss of a "mule and two cows."

The most important action taken recently was in regard to the Knox-

ville College Hospital which was closed some months ago. After due consideration the Board decided to give the building to the Negro department of the Home Board to be used as an Infirmary to care for members of the faculty and students when they are sick. This gift met with sincere appreciation and as the Home Board said "is just another manifestation of the good will and cooperation that have obtained all through the years in carrying on the Lord's work among the colored people." The equipment, after allowing sufficient supplies for the Knoxville College Infirmary is to be divided among our three hospitals—Robinson Memorial, Miller's Ferry, Jubilee, Henderson N. C. and our new hospital at Frenchburg, according to needs. Our prayers and best wishes go with the transfer of this property, with the hope that it may still further the interest of the Kingdom.

Prairie reports that for a while the weather was so cold the children could not turn out very well, but now as it gets warmer the yard is full of children coming from far and near. A number of new pupils are enrolled. With the coming of spring a few of

the older ones must go out to farm, but an equal number of bare footed younger ones will take their places. The church here has *paid all its obligations* and has real live missionary societies and Y. P. C. U. A series of meetings will begin March 20th and prayers are asked for their success.

Cold weather seems to prevail all over the South. Townsville reports severe cold with quite a lot of snow. In spite of the weather the school has kept up in a splendid manner, students coming for miles and miles, some driving, others walking. This year we have the largest enrollment in the history of the school—264. With the closing of the New World Movement, the contributions to this department of work will be materially lessened. We have assumed entire control and expense of two of our stations:—Camden and Prairie, Alabama which means a larger expenditure than ever. Will you not as societies, designate a larger proportion of your budgets to the Freedmen's department? We are counting on you and feel sure you will not disappoint us.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS 1927

We are glad to be able to announce, this month, the titles of the text-books for mission study for 1926-27.

Many societies have studied our own denominational study book the past year and we are sure have been well repaid in the more accurate knowledge they have obtained of our Church and its work. We most earnestly recommend to those who have not studied it this year that they organize classes in "The United Presbyterian Church and Its Work in America," before they take up the study of any other home mission text-book.

For those who have completed the above study we make the following announcement.

HOME MISSIONS

"Our Templed Hills," by Ralph A. Felton. This is a study book on the general theme of the church and rural life, showing the relation of the church to the many important developments in rural life today. Price, cloth, \$1.00; paper, 60 cents.

The chapter titles are as follows:—

Chapter I—The New Rural Life.

Chapter II—A Christian Program for the New Rural Life.

Chapter III—Extension Work in the Local Parish.

Chapter IV—Leadership for the New Rural Church.

Chapter V—The Rural Church and the Nation.

Chapter VI—The Rural Church at its Best.

Two sets of helps for leaders will be issued for this book, for the use of classes in city and town churches; the other for the use of classes in rural churches and will be designated as follows:—

"Suggestions to Leaders" for City and Town Church Groups. Price 15 cents.

"Manual for Country Church Groups" Price 15 cents.

The text-book is now ready for distribution. The helps for leaders will be ready in May.

The Junior home study is "Better Americans" as advertised in the March Magazine.

FOREIGN MISSION

"Moslem Women" by Dr. and Mrs. S. M. Zwemer, Price, cloth, 75 cents; paper, 50 cents.

The chapter headings are as follows:—

Chapter I—Moslem Life.

Chapter II—Theory and Practice.

Chapter III—Native Measures for Reform.

Chapter IV—Islam and Christianity.

Chapter V—The Power of the Gospel.

Chapter VI—Cheer and Challenge.

This book is now ready.

The Junior foreign study book is:—

"Two Young Arabs," by Mrs. A. E. Zwemer. It is a fascinating study of two young Moslems who start with their father to visit Moslem shrines but finally find their way to Jerusalem and Nazereth. Price, paper, 50 cents; cloth, 75 cents. Now ready.

We will be able for some time to supply the study books and helps we have been advertising during the past year. See former Magazines for titles and prices.

STANDARD SUPPLIES

Prayer Cycle, Price, 10c. each; \$1.00 per doz.; \$7.50 per 100.

From Station to Station in Our Foreign Fields. Price, 15 cents.

Prayers for Little Children. Price, 25c. each. Sixteen simple prayers for children in the home or primary classes.

NEW LEAFLETS

The Beginnings of the G. B. S., Sialkot. 5c.

Karm Bibi—3c.

Daulate's Victory (presentation). 10c.

Our Work Among the Aliens. 3c.

Prayer and Mission Blotters, 25c. per set of five.

A Child of Sorrow. 3c.

A New Missionary in Egypt. 3c.

On the Slave Trail. 3c.

Boisterous Waves. 3c.

Her Own Story. 3c.

Chuck Likely. 3c.

Cleanliness next to Godliness. 3c.

POST CARDS

Chapel, Tama, Iowa.

The Mission House, Tama, Iowa.

Church Building, Warmspring, Oregon.

Church Building, Ezel Ky.

Mary Clokey Porter Dormitory, Miller's Ferry, Ala.

White Memorial Hospital, Pasrur, India.

Martha McKeown Hospital, Tanta, Egypt.

Girls Boarding School, Khartum North, Sudan,

The Needles Eye.

The above post cards are 3c. each, or two for 5c.; 30 c. per dozen.

We have not advertised the Abyssinian Lantern Lecture for some time. We will send it out in future for transportation both ways and breakage.

DEVOTIONAL LITERATURE

A few months ago we advertised the "Devotional Literature" and the conditions under which it would be sent out. See December Magazine.

The following is the list of booklets now ready for distribution:—

The Question of Prayer.

The Family Altar.

The Sacrament of the Lord's Supper.

Is The Bible the Word of God?

Is Man a Creation or an Evolution?

Shall the Modernists Win?

The Value of Infant Baptism.

Bible Readings

- | | |
|--|---|
| <p>41 I Chron. 21:1.
 42 I Pet. 5:8.
 43. Jno. 10:11.
 44 Matt. 3:17.
 45 Psa. 40:8.
 46. Rev. 19:16.
 47 I Sam. 16:7.
 48 I Chron. 28:3.
 49 1 Cor. 3:17.
 50 Eph. 2:20.
 51 I Kings 3:5.
 52 Prov. 1:1.
 53 Prov. 1:7.
 54 Prov. 1:8, 9.
 55 Prov. 1:10—19.
 56 I Pet. 1:19.
 57 Gen. 2:8,9.
 58 Rev. 2:7.
 59 Matt. 5:16.
 60 Heb. 12:2.</p> <p>61 Find—"The heart is deceitful above all things and desperately wicked."
 62 Where recorded: "Out of the heart proceed evil thoughts, and etc.?"
 63 Where is David's prayer "Create in me a clean heart, O God?"
 64 Where does God say "I will take the stony heart * * * give them an heart of flesh?"
 65 To what little insect are we referred as a good example?</p> | <p>66 Who said, "Lay up for yourselves treasures * * * where moth nor rust doth corrupt, etc.?"
 67 Where find the words "Those that seek me early shall find me?"
 68 Where the saying "I love them that love me?"
 69 Find the words "The eyes of the Lord are in every place, beholding the evil and the good?"
 70 Where recorded "Thy word is a lamp unto my feet and a light unto my path?"
 71 Where is faith called "the substance of things hoped for?"
 72 Who wrote "The wages of sin is death?"
 73 Where written "In Adam all die?"
 74 Who caused an iron axe-head to swim?
 75 Who said "The angel of the Lord encampeth round about them that fear him etc.?"
 76 Of whom said "He putteth down one and setteth up another?"
 77 Where found "The Lord is not slack concerning his promises."
 78 Who wrote "Be not deceived, God is not mocked, etc.?"
 79 Where written "I and my Father are one?"
 80 Where does Jesus call himself "the root and offspring of David?"</p> |
|--|---|

Study for the Month

MAY

Home Mission Study THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

Chapter IV—Continuing the Story of Progress

By Mrs. Haidee Ewing Rankin
Scripture Reading—Acts 19:1 and 17:16-18.

Roll Call—Location of our Schools and Seminaries.

TOPICS FOR STUDY

- 1 The Building of Churches.
- 2 Home Missions and Education.

3. Our Colleges and Seminaries.
4. Women's Work.

United Mission Study Course PRAYER AND MISSIONS

By Helen Barrett Montgomery
Chapter IV—Prayer and the Missionaries
By Mrs. J. P. White

Bible Lesson—Isa. 40:31.

Roll Call—An example of Answered Prayer in Mission Work.

TOPICS FOR STUDY

1. The Importance of Prayer in the Life of the Missionaries.
2. Prayer Testimonies of Missionaries.
3. Prayer Testimonies of Native Christians.
4. Prayer and the Mission Boards.

Patricia's Self-Investigation

By Miss Elizabeth Patton

PATRICIA had read missionary biography, studied lists of "missionary qualifications," and puzzled over candidate reference blanks, until she was almost ready to give credence to the popular belief that missionaries come from a race either superhuman or abnormal, and to cry out "Who is sufficient for these things?" Indeed, so exacting did all types of Christian work appear to Patricia that she sat down, pencil in hand, to take stock of her own equipment. Some of her findings appeared as follows:

I attend church services regularly—but do I know the meaning of true discipleship?

I can argue about intricate questions of doctrine—but can I explain the way of life to a groping, unsaved soul?

I am proud of my college training and degree—but how much time and effort have I spent in "the school of prayer?"

I have studied many sciences and crafts,—but do I understand the hidden sensitiveness of human hearts?

I have read psychology and sociology—but can I control my own temper?

I take great pride in passing a physical examination—but is my spiritual life equally strong and vigorous?

I can read the New Testament in the original—but can I translate it into everyday living?

I can explain the principles of sanitation and hygiene, of architec-

ture and design—but can I transform a hovel into a Christian home?

I can make eloquent speeches on brotherhood and equality,—but am I willing to live with the negro and the Japanese?

I have studied comparative religions—but can I clearly demonstrate the weaknesses of others and the superiority of Christianity?

I can quote large portions of Scripture—but can I apply it to needs of my own or others?

I can discuss knowingly the modern trends of missionary work,—but can I ever help its progress by winning a single soul?

I pride myself on phonic studies and linguistic abilities—but can I speak the human language of a loving smile and a cup of water, in His name?

I can organize classes and societies and associations—but can I lead them into actual contact with the living Christ?

I am stirred by appeals for interest and support—but can I really say I know the meaning of giving to the uttermost?

I can talk glibly about self-denial—but can I give up bath tubs and refrigerators and electric current, if need be, for His sake?

I know a great deal about theory and speculation about Christian work—but how well do I know *Christ*?

Thus Patricia's investigation brought her to the one essential question, the deep heart-searching one: Do I know Jesus Christ well enough to introduce Him unto others?

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881	Gurdaspur
Miss Ruth I. Ardrey, 1924	Gujranwala
Miss Helen Artman, 1920	Sialkot City
Miss Agnes Ballantyne, 1925	Sialkot
Miss Hannah H. Beale, 1920	Rawalpindi
Miss Kathryn Beattie, 1920	Sialkot City
Miss Minnie Beatty, 1912	Sargodha
Miss Hazel Bennett, 1908	Gujranwala
Miss Rebecca Jean Black, 1921	Sangla Hill
Miss Lois Boyd, 1918	Sialkot
Miss Theresa Brownlee, 1922	Badomali
Miss Edna Broyles, 1919	Gujranwala
Miss Mary Evelyn Cathcart, 1925	Sialkot
Miss Henrietta Cowden, 1905	Sialkot
Miss Laurella Dickson, 1897	Pasur
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Miss Bessie Fleming, 1918	Sargodha
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*Miss Kate A. Hill,	Sargodha
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Miss Flora E. Hormel, R. N. 1925	Sialkot
Miss Janette Howland, 1921	Lyallpur
Dr. Reba C. Hunsberger, 1921	Sialkot
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Miss Mary Kyle, 1904	Pasur
Miss Olive Laing, 1912	Sialkot City
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Miss Mary E. Logan, 1891	Jhelum
Miss Eleanor Maconachie, R. N. 1909,	Pathankot
Miss E. Josephine Martin, 1896	Pathankot
Miss Jane E. Martin, 1905	Taxilla
Miss Fannie C. Martin, 1895	Gurdaspur
Miss Mary R. Martin, 1890	Shiekhupura
Miss Maude Mitchell Miller 1925	Sialkot
Miss Henrietta Moore, 1898	Pathankot
Miss Sara Moore, 1917	Sangla Hill
Miss Esther Moyer, 1924	Lyallpur
Miss Jean B. Morrison, 1895	Abbottabad
Miss Margaret L. Murdoch, 1924	Sargodha
Miss Elizabeth McCahon, 1875	Sialkot City
Miss Lillian McConnell, 1902	Lyallpur
Miss Rose A. McCullough, 1879	Gujranwala
Miss Janet E. Nesbitt, 1925	Gujranwala
Miss Viola May Nourse, R. N. 1928	Sialkot City
Miss Willa Ramsey, 1921	Pathankot
Miss Laura Reynolds, 1924	Badomali
Dr. J. P. Simpson, 1902	Jhelum
Miss Kate E. Spencer, 1918	Sargodha
Miss Emma M. Stauffer, 1925	Sialkot
Miss Lorena B. Taylor, 1922	Sangla Hill
Miss Vivian L. Trimble, 1921	Shiekhupura
Miss Evelyn Tromans, 1923	Pasur
Miss Edna Ward, 1923	Sargodha
Miss Ruth A. Warnock, 1918	Pasur
Miss Georgia Wengart, 1919,	Zafarwal
Miss Josephine White, 1884	Rawalpindi
Miss Carrie Worman, 1921	Campbellpur
Miss Gertrude E. Zink, 1919	Gurdaspur

NOW IN THIS COUNTRY

Miss Roma Beatty, 1909	Shadyside, Ohio
Miss Lois Buchanan, 1910	Monmouth, Ill.
Miss Elizabeth M. Caldwell, 1918	
.....Mrs. S. C. Reynolds, Beaumont, Calif.	
Miss Mary J. Campbell, 1884	
.....626 Baltimore St., Waterloo, Ia.	
Miss Florence Jones, R. N., 1920	
%Mrs. Amalong, 443 Ella St., Wilkinsburg, Pa.	
Miss Mary A. Lawrence, 1893	
.....713 Ridgeview Ave., Bellevue, Pa.	
Miss Louise Scott, 1916	New Wilmington, Pa.
Miss Mabel C. Stewart, 1915, New Wilmington Pa.	
Maria White, M. D., 1886	
.....314 Boyles Ave., New Castle, Pa.	
Miss Dora B. Whitely, 1911	
.....227 North Jefferson St., Canonsburg, Pa.	
Miss Cynthia Wilson, 1875	
.....66 North Chester Ave., Pasadena, Calif.	
Miss Rosa T. Wilson, 1886	
.....66 North Chester Ave., Pasadena, Calif.	

EGYPT

Miss Ella M. Barnes, 1911	Cairo
Miss Jean S. Campbell, 1923	Cairo
Miss Ida Leota Cabeen, 1909	Alexandria
*Mrs. Mary K. Coventry, 1918	Cairo

Miss Anna B. Criswell, 1905	Assiut
Miss Mary F. Dawson, 1922	Cairo
Miss Gudrun C. Estvad, 1925	Cairo
Miss Davida Finney, 1914	Assiut
Miss Minnehaha Finney, 1894	Tanta
Miss Ella M. Barnes, 1911	Cairo
Miss Alta Grace French, 1925	Cairo
Miss Elsie French, 1909	Zagazig
Miss Dora Giffen, 1920	Fayoum
Miss Martha Glass, 1921	Alexandria
Miss Alice Grimes, 1924	Cairo
Miss May Holland, 1918	Benha
Miss Isabelle Hosack, R. N., 1912	Cairo
Miss Rena Hogg, 1896	Assiut
Miss Lucy Lightowler, 1921	Alexandria
Miss Helen J. Martin, 1914	Cairo
Miss E. Roxie Martin, 1901	Cairo
Miss Sara B. Meloy, 1923	Tanta
Miss Jeanette McCrory, 1916	Benha
Miss Carol McMillan, 1906	Tanta
Miss Lillian McClelland, 1923	Monsurah
Miss Helen Noordewier, 1921	Beni Suef
*Miss Marion Paden, 1920,	Zagazig
Miss Frances M. Patton, 1922	Monsurah
Miss Venna R. Patterson, 1924	Cairo
Miss Mary Estelle Robertson, 1922	Cairo
Mrs. Rachel Tracy Selver, 1925	Cairo
Miss Edna Sherriff, 1920	Cairo
Miss Jane C. Smith, 1922	Luxor
Miss Marie F. Tait, 1925	Cairo
Miss Margaret A. Smith, 1872	Cairo
Miss Anna Y. Thompson, 1871	Cairo
Miss Mary L. Thompson, 1917	Assiut
Miss Laura B. Walker, 1904	Luxor
Miss Elizabeth S. White, 1924	Cairo
Miss Ida B. Whiteside, 1924	Luxor
Miss Ruth Mary Williamson, 1924	Cairo
Miss Margaret Work, 1924	Cairo
Miss Laura B. Wright, 1921	Fayoum
Miss Ruth Work, 1904	Assiut

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.....1909 Eutaw Place, Baltimore, Maryland	
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.....1886 E. 97th St., No. 27, Cleveland, Ohio	
Miss Lucia Dwight, 1919	
.....307 S. 19th St., St. Joseph, Missouri	
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.....State Hospital, Warren, Pa.	
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.....8017 Susquehanna St., Wilkinsburg, Pa.	
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.....New Wilmington, Pa.	
Miss Rose Smith, 1923	
.....192 Pleasant St., Rochester, Pa.	
Miss Nellie C. Smith, 1911	
.....R. D. 13, Grove City, Pa.	
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.....912 E. Second Ave., Monmouth, Illinois	
Miss Florence White, 1919	
.....311 West Main St., Grove City, Pa.	
Miss Esther W. Wilson, 1919	
.....1128 Third Ave., New Brighton, Pa.	

SUDAN

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Miss Una Cole, 1918	Wadi Halfa
Miss Luella Denny, 1922	Omdurman
Miss Elsie E. Grove, 1912	Khartum North
Miss Mary Frances Herron, 1922	Khartum North
Miss Ray Huffman, R. N. 1924	Nasser
Miss Mary Jane McKnight, 1922,	Khartum North
Miss Aulora McIntyre, 1910	Khartum North
Miss Kathryn MacKenzie, 1919	Khartum North
Miss C. Blanche Soule, R. N. 1921	Nasser
Miss Frances Turk, R. N., 1921	Khartum North
Miss Madeline E. Wilson, 1924	Khartum North

ABYSSINIA

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Miss Isabel Blair, 1922	Sayo
Miss Florence Davidson, 1922	Addis Ababa
Miss Hazel Ewing, R. N., 1923	Addis Ababa
Miss Elizabeth McKibben, 1924,	Sayo
Miss Florence D. White, 1923,	Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923	Gorel

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Mrs. Joseph M. Heagan, Editor

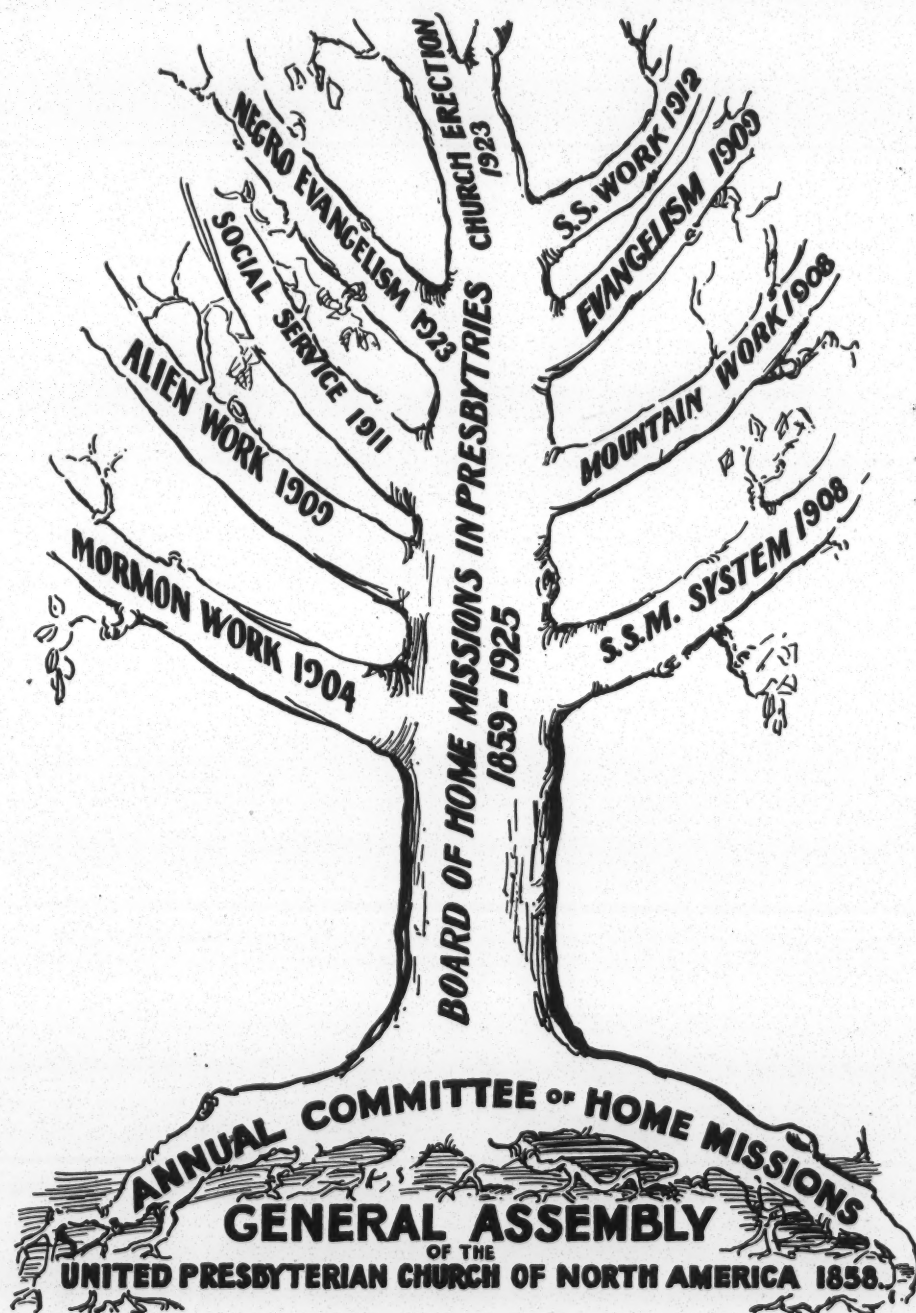
Published monthly by the Women's General Missionary Society

Subscription price, single copy 25 cents. Ten or more copies to one address
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Send subscriptions to the Editor, 200 Greenside Ave., Canonsburg, Pa.



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